

THE ECLECTIC REVIEW,

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Art. I. 1. *Considérations sur les Principaux Evénemens de la Révolution Française.* Ouvrage Postume de Mad. la Baronne de Staël, publié par M. le Duc de Broglie et M. le Baron A. de Staël. En trois Tomes. 8vo. pp. 1287. London. 1818.

2. *Considerations on the Principal Events of the French Revolution, &c.*

THE same courage and patriotism which, at one time, forbade MADAME DE STAEL the pusillanimous safety of emigration, exposed her afterwards to exile, that sole honourable distinction which a despotic government has the power to confer; and now, the frank expression of this courage and of this patriotism brings her writings to seek a home among strangers. If these volumes are not formally exiles from France, the spirit they breathe and the doctrines they defend, lead them, like emigrants, to seek shelter in England.

Without giving ground to the charge of an unworthy attempt to flatter the national vanity, the work before us, like the other productions of the same pen, exhibits numberless indications of the Author's anxiety to win the favour of the English public. Mad. de Staël seems to have felt, that an English fame, even subtracting all the disadvantage of being read in a foreign tongue, or the still greater disadvantage of being read in translations*, was vastly more valuable and gratifying than that which her own country could afford.

* Of the English translation of these volumes, we can only say that it is better than what we have seen of some other of Mad. de Staël's works. It conveys, however, nothing beyond the naked substance of the thought; and will give scarcely an idea of the vigour, the spirit, and the grace of the Author's style. To do justice to these qualities of her writings, would, we acknowledge, be a difficult task: Mad. de Staël must be read in French. We do not profess to have

In fact, without referring in this instance to the feeble jealousies of its government, there is not at present in France a literary arena for a writer like Mad. de Staël: that country, it may be safely affirmed, is deficient, at once, in the taste, the political tranquillity, and the public virtue, which are essential to the just appreciation of these volumes. Considered merely in a literary point of view, the character of the style is, we suspect, too strong, too serious, to be much read in France; too sparingly set off with those flashy axioms, more witty (*bien tournés*) than true, which have seduced even the most vigorous of the French thinkers from the path of steady and laborious inquiry. Nor do we think this work has more favour to hope for in its political character. After all they have suffered, the French seem still a prey to the fatuity of mistaking the well-policed dogmas of power, for the maxims of good government, and, on the contrary, the permanent and obvious principles of political wisdom, for the mere acerbities of a disappointed party. They must yet learn from experience, before they can be taught by books. One might converse on political questions, says Mad. de Staël, to better purpose with an English farmer, than with the greater part even of the best informed men to be met with on the Continent.

In bringing these highly interesting volumes before our readers, we cannot forbear at the outset to direct their attention to the considerations, full of instruction, suggested, not merely

collated the translation with the original, except in a few passages; but in these we have observed several instances in which the sense is imperfectly understood or mistaken. Many sentences are obscured by rendering *altérer*, and *altéré*, *alter*, and *altered*, or changed; where, as is most commonly the case, it means changed for the worse, or deteriorated. *Egoïsme*, is translated egotism, instead of selfishness, &c. Many idioms are too literally rendered, and some evident errors of the pen, or of the press, in the French, are preserved in the translation: thus, V. iii. p. 413. 'Quant aux nobles qui sentent que les privilèges de l'aristocratie doivent à présent s'appuyer sur le despotisme que jadis ils servoient à *l'imiter*, on peut dire,' &c. is neither French nor sense: it should clearly be, *à limiter*: the translator has adhered to the error in spite of grammar and sense, saying, 'Which they sought to imitate.' V. i. p. 33. 'Quel est l'homme de génie, qui se soit entendu dire la centième partie des éloges prodigués aux rois les plus médiocres?' Which is translated, 'What man of talents has ever been heard to utter the hundredth part of the praises lavished on the weakest princes?' The intention of this sentence will surely puzzle the English reader. *Ménager* is often rendered to *manage*, instead of to spare, or economize. Should the translation go through the press a second time, it might be greatly improved by a careful revision.

by the circumstance of their being, as it were, bequeathed to the British public, but especially, by the striking contrast in which they stand to the contemporaneous issues of the French press. In the soundness of her political principles, in elevated and noble freedom of sentiment, in vigour of thought, in spirit and richness of style, Mad. de Staël is not distinguished among competitors; she stands alone. Her fame, as a writer, could not have been so much endangered by the number and merit of her rivals, in what age soever she might have been placed, as it seems now to be, by the intellectual desolation with which she is surrounded. The reputation that would have maintained its lustre amid the splendours of any period, seems in danger of being buried beneath the ruins among which it has appeared.

That portion of the abundant intellectual produce of France, which escaped the revolutionary sickle, has since been well trod in the dust, under legitimate and illegitimate heels. Except the ingenuity of servility, all has been crushed that was not exterminated. Putting aside works treating of the physical sciences, to the prosecution of which an especial stimulus was given during the imperial government, as well as those volumes whose value is chiefly documentary, it may be affirmed, that since the moral and mental extinction of France, in the year 1793, scarcely a work has been produced in that country, which will survive its day, or claim a place for the present generation in the regards of posterity. Meagre translations of German and English popular writers, yield to the French, at present, a sort of literary moonlight; and even these beams have been shorn by the illiberal prelection of police.

Whatever opinion may be entertained as to the correctness or the aberrations of the public taste, it will be admitted that the vigour of the English press has been very equably sustained, from the period of our civil wars to the present time. Neither the quiescence usually consequent on an age of extraordinary turbulence, nor the degrading licentiousness which followed upon the conquest of Puritanism, prevailed to extinguish the national mind. The almost incalculable bulk of indifferent writing which flows from the press every day, instead of indicating the decline of this vigour, affords the most substantial proof of its continued activity. This mountain of printed paper, amassed, scattered, and replaced every year, viewed in comparison with our limited population, affords a most striking admeasurement of that unexampled *quantum* of reading and thinking, of which it is both the cause and the consequence. Books supply, in a certain sense, a fictitious want, and fictitious wants can be maintained in activity only by a sufficient and renovated stimulus. It is not the mass of mediocrity, we may

be assured, that can yield this stimulus, but solely the more pungent particles of original talent, which, if the expression may be allowed, are incessantly concocted within that mass. Writers produce readers, and readers, writers, reciprocally; and much, no doubt, of an influence that is purely commercial, enters into all this reading and writing; but the spring of all this movement lies beyond the circle which the function of traders can materially affect. And if the literary aspect of England and that of France are widely dissimilar, it is not to the capital, the skill, or the enterprise of a certain order of merchants in the one country, and the deficiencies of these circumstances in the other, that we must trace the difference. But if proof were wanting that our literary prosperity is the result of causes that have no affinity with matters of vulgar calculation, that proof would be afforded by the fresh and renovated fame of the great writers of the past age. Our standard classics are not reprinted from time to time, to supply our need of books, but because the taste which calls for them again and again, continues to be propagated and maintained among us by the influence of contemporary genius.

The comparative condition of literature in France, would excite more attention and surprise, if it were not obscured from the view by the greater prominence of political objects.

Truth and morality have been signally avenged upon the Encyclopedists. We do not refer to the abundant refutation which their false principles have received, nor to the odium in some measure unjustly attached to their names, as the supposed first movers in a scene of unexampled horror. There is something more pungent, and more appropriate in the terrestrial punishment which has fallen upon them. Their fame, the one god of their idolatry, dearer to them than the blood and souls of a people,—their fame has been left to fade and to die in that intellectual decadence which has been the proper result of their own efforts. The places that once knew them, have not been since occupied by that genius, which, in keeping alive public taste, preserves and extends the admiration of preceding talent. What, in fact, are the splendid results of genius, but so much worm-eaten paper, if the generation into whose hands they are committed, forgets to think and to feel? An age distinguished for its taste and genius, if it be succeeded by a marked decline in these respects, instead of deriving from this deterioration the advantage of a foil, finds, in truth, a sepulchre for its glory. The posthumous renown of the past age, aggrandises upon the rival merit of the present. It is the breath of genius, not that of dulness, which inspires the trumpet of fame.

But the great writers who appeared to usher in the Revolution, are yet read in France. They are, it is true, found in the

hands even of the lowest of the people: but are their names repeated to us from year to year, in the eulogies of men whose personal merit commands the admiration of their country, and of Europe? And as to this rabble fame, it is sufficiently apparent, that the abundant licentiousness of the writings in question, is the real condiment of their preservation. These writers, however, though they may continue to be read in great measure as the substitutes for contemporaneous compositions, are inevitably sinking in the stagnancy of the national intellect. The prevailing ignorance on all subjects connected with moral, theological, and political science, the destitution of the higher kinds of literary talent, the ineptitude of the educated classes to the severer studies and the more laborious pursuits of learning, and the frivolous servility or Gothic ferocity of the people, afford altogether an element, upon which nothing can be reared or sustained but the gross and palpable reputation of the soldier. Should the intellectual retrogression of France not be arrested, the very genius and power of its illustrious writers will, ere long, make their works appear too elevated, too arduous for perusal: not even their exquisite obscenity will be able to redeem them from oblivion; the same commodity will not fail to be furnished in a shape less formidable to the prurient imbecility of the public mind.

To suppose that any degree of wisdom, of virtue, or of moderation, on the part of the Encyclopedists and their companions, could have averted the Revolution, must imply at once an absurd overrating of the actual or possible influence of these writers, and a wilful forgetfulness of the people's intolerable wrongs. But had they been contented modestly to follow the intimations of a sound philosophy, (not altogether unknown in their time,) especially had they respected the permanence of the first and obvious principles of the moral and social systems, and thus endeavoured to raise their degraded countrymen from the dust, by imparting to them the manageable strength of health, instead of the wild force of delirium, who can say that a revolution of a more gradual and mitigated character might not have taken place? that the successive despotisms which have swept before them almost all that is good and great, might not have been resisted, and such a portion of reasonable liberty wrested from power, as would have trained the people, in time, to demand the whole?

It may excite surprise, that Mad. de Staël should not formally and distinctly have included among the topics of her work, the supposed influence of the infidel writers, upon the origin and course of the Revolution; but this subject would have involved questions, upon which, perhaps, her opinions and convictions were, at least, indistinct. Whatever may have been

the occasion of the apparent omission, she is sufficiently explicit with respect to the present literary condition of France. The following passages relate, it is true, professedly to the period of the imperial government : there is no evidence, however, to prove, that any material change has taken place since its subversion. A nominal, and we grant, in some measure a real extension of the liberty of the press, has been accorded to the French ; but no one will maintain that there is that kind or degree of liberty of publication, which elicits, and which, to a greater extent than is often imagined, is essential to vigour of thinking. A government not yet established in the opinion and wishes of the people, may, to conciliate that opinion, withdraw a portion of the visibility of restraint ; this apparent withdrawal, however, rests upon a convention with good behaviour, tacit indeed, but perfectly well understood. The censorship of the press, if, to a certain extent, it has ceased to be, in the language of the law, *damnum factum*, still exercises the whole of its pernicious influence over the public mind, as *damnum infectum*. Nor is it, we may say, within the power of the French government, to concede that kind of liberty, (real liberty, indeed, is never *conceded*,) which alone could resuscitate the genius of the people. The mere license that must still be viewed as a grace of such and such men, will differ little, in its actual influence, from the most complete system of constraint. It is not simply liberty, but rather a high and tranquillizing faith in the permanence of liberty, that produces the intrinsic disparity between freemen and slaves.

‘ This police, for which language affords no adequate terms of contempt—no terms wide enough to separate between an honest man, and him who would penetrate such a den, this police was the instrument to which Bonaparte had committed the direction of the public mind in France. And truly, when the liberty of the press no longer exists, and when the censorship, not contented with mere restraint, assumes to dictate to a whole people what shall be their opinion upon politics—religion—manners—books—individuals, into what condition must a nation fall, that has no other aliment for thought, than what is permitted or prepared by despotic authority? It cannot then excite surprise, that literature and criticism have fallen into a state of such entire decay in France. It is not, certainly, that the French are inferior to their neighbours in talent, or natural aptitude to study : in answer to such a supposition, it were enough to appeal to the success with which they continue to prosecute the sciences, and learning*—two branches of study, it must be observed, which have no affinity with political speculation ; while

* This can only relate to certain antiquarian researches. Mad. de Staël herself, elsewhere regrets the general decline of classical instruction, and the want of taste for what is properly termed *learning*.

literature, in the extent of the term, can produce nothing eminent without liberty. Against this opinion, it is common to object the brilliant literature of the age of Louis XIV: but the restrictions upon the press were much less severe under this Prince, than under Bonaparte. Towards the end of the reign of Louis XIV., Fenelon and other thinkers had begun to treat questions essential to the interests of society. Poetic genius has been exhausted by turns in every country; and it is only after certain intervals that it can reappear. But the art of writing in prose—inseparable from the exercise of thought, necessarily embraces the whole sphere of general ideas. But when men of letters are condemned to whirl round the circle of madrigals and idyls, they can hardly escape the vertigo of adulation; and they produce nothing that can pass further than the suburbs of the capital, or claim existence beyond the short limits of a day. . . . The rule was, to denounce as a partisan of anarchy, whoever it might be that should publish a philosophical opinion of any kind: but if any one of the nobles seemed to insinuate, that the ancient princes excelled the new in the art of maintaining the splendour of a court, he was infallibly stigmatized as a conspirator. In a word, it was requisite to reject all that was excellent in every manner of thinking, when the design was to establish that worst of imaginable plagues—tyranny in a civilized country.

Some of the writers have attempted to form a theory of despotism, with the view, so to speak, to recast the thing, and give to it the air of a philosophical novelty. Others, of the upstart party, have plunged into the abyss of Machiavelism, seduced by its pretension to profoundness; as if there were indeed depth in that system: and they have represented the power of the agents and adherents of the revolution, as affording a sufficient guarantee, (that is to say, an adequate succedaneum for a constitution,) against the return of the ancient government: as if there were no considerations in the world but those of interest; and as though the course of human affairs had no affinities with the principle of virtue. All that remains of this wretched art, are certain combinations of phrases, destitute of the support of a single just idea, put together, it is true, grammatically enough, with verbs, nominatives, and accusatives. "Paper suffers all," said an intelligent man. Yes; it suffers all: men retain not the remembrance of these sophisms: happily for the dignity of literature, it is not in the nature of things, that a lasting monument of this noble art should be reared upon false foundations. He alone can be eloquent, who utters the accents of truth; he alone can reason, whose principles are just; there must be courage in the soul to support the flights of genius; but none of these advantages can be possessed by writers, whose pen ever indicates the direction given to it by the hurricane of power. The journals were filled with addresses to the Emperor, with the excursions of the Emperor, and those of princes, and princesses; with the detail of ceremonials and presentations at court. These journals, faithful to the spirit of servility, found the means of being insipid, even during the crisis and desolation of the world. But for the official bulletins, which announced to us from time to time that the half of Europe was conquered, one might have

supposed that we were living beneath a canopy of flowers. It seemed that there was no employment more worthy than that of counting the movements of royal and imperial feet, and of repeating the gracious words their Majesties and their Highnesses had deigned to let drop upon the heads of their prostrate subjects. Was it thus that it behoved men of letters—the sovereigns of the world of thought, to behave in the presence of posterity?*

We must, as we have introduced this topic, go on to quote another paragraph from this chapter on the state of literature in France under Bonaparte; and although Mad. de Staël's primary design is here to exhibit the character of his despotism, in doing so, she displays the actual national degradation it has produced.

‘Some persons, however, attempted publication under the censorship of the police: what was the consequence? A persecution, like that which forced me to fly through Moscow, in seeking an asylum in England. Palm, the bookseller, was shot in Germany, because he would not name the author of a pamphlet he had printed. And if more frequent instances of proscription cannot be adduced, it is only because such was the energy and efficiency of despotism, that it accomplished the prevention of resistance: it was obeyed, like the terrible appointments of nature—sickness and death. Nor was it merely to unlimited severities that one was exposed under this persevering tyranny. No literary reputation could be enjoyed in a country, where journals, as numerous as under a free government, and yet all bound to hold the same language, harassed you with their pleasantries, according to order. For my own part, I have been the burden of the song with the French journalists during the last fifteen years—a northern melancholy—the perfectibility of mankind—the spirit of romance—the muse of Germany.

‘The yoke of authority, and the spirit of imitation, were imposed upon literature, in the same way as the official journal dictated the articles of faith in matters of politics. The nice instinct of despotism enabled the agents of the literary police to perceive, that originality in the manner of writing might conduct to independence of character; and that due care must be taken, not to suffer the introduction of English and German books into Paris, lest the French writers, in following the rules of taste, should keep pace with the progress of the human mind in countries where it has not been checked by civil commotions. . . . What a style is that which bears the seal of the police! After this arrogance, after this baseness, if one chanced to read the productions of American or English writers, or the speeches of public men who, in addressing their fellows,

* ‘Est-ce ainsi que les hommes de lettres, que les magistrats de la pensée doivent se conduire en présence de la postérité?’ ‘Was it thus that men of letters, and *magistrates capable of thought*, should have conducted themselves in the presence of posterity?’ The haste of the English Translator makes him frequently blunder thus.

sought only to express the honest conviction of their minds, one felt an emotion like that of an outcast who, long a stranger to human society, suddenly hears the voice of a friend.'

The following quotation contains almost the only reference Mad. de Staël makes to the conduct and influence of the infidel writers.

'It has been well observed, that the literature of a country is but the expression of its society. If this be true, the reproaches so often brought forward against the writers of the eighteenth century, belong, in justice, to the society of that period. The writers of that time sought not to flatter the government; of course therefore, they endeavoured to conciliate opinion, for it is impossible but that the majority of men of letters should follow one or the other of these courses. They have too much need of encouragement to defy, at once, authority and the people. The great body of the nation in the eighteenth century desired the suppression of the feudal system, the establishment of the English constitution, and above all, religious liberty. The influence of the clergy in secular concerns, excited universal disgust. And as a genuine religious feeling inspires a distaste for intrigues and the possession of power, no credit was given to the professions of men, whose only concern with religion was to employ it as the engine of their influence over the affairs of this world. Some writers, and Voltaire especially, have justly been blamed for not having respected Christianity while they attacked superstition: but the circumstances of the times in which Voltaire lived, ought not to be forgotten. He was born towards the end of the reign of Louis XIV. and the atrocious wrongs endured by the Protestants, had made a deep impression upon his imagination from his childhood.'

We cannot but remark here, that if this excuse for Voltaire is to be admitted as solid, it only places in the stronger light the cowardice and baseness of his mind, as the pretended advocate of truth and humanity, and his entire want of any efficient honesty in matters of opinion. It was not enough that he dedicated his poetical talent, if *poetical* talent it must be called, to the support of a system, of whose pernicious and cruel influence he was as deeply convinced, as of its falseness. He sought to conciliate the authority he dared not face, by calumniating a party, of the *comparative* merit of whose cause he could not doubt; and he outrages, not only the convictions of his riper years, but the strong associations of childhood, when he contributes his ready lie toward those sufferings which, we are told, 'avoient frappé son imagination dès son enfance.' It seemed to him too little to say of the '*coupable erreur*,' that—

Un culte si nouveau ne peut durer toujours,
Des caprices de l'homme il a tiré son être,
On le verra perir ainsi qu'on la vu naître.

But when the stains of the blood of the Protestants had scarcely disappeared from the highways of France, he must add :

La trahison, le meurtre, est le sceau du mensonge.

La Henriade.

‘ The antiquated superstitions of cardinal Fleury, the ridiculous quarrels between the parliament and the archbishop of Paris, relative to the *billets de confession*, the convulsionists, the Jansenists, and the Jesuits, all these puerile contentions, which were yet of enough importance to cost blood, produced in Voltaire the conviction, that religious intolerance was yet to be feared in France. The trials of Calas, of Sirven, of the chevalier de la Barre, confirmed him in this apprehension; and the enactments against the Protestants, exhibited still all the barbarity that had been given to them by the revocation of the edict of Nantes. I pretend not to justify Voltaire and the other writers of the time who have followed the same track; but it must be conceded, that irritable temperaments, (and all men of talent are irritable,) experience, almost always, a sort of irresistible impulse to attack the stronger party: (Was it this impulse, which guided Voltaire in his siding with the Romish Church, against the dragooned and silenced Protestants?) in all this, one only recognises the impulsion of a sanguine and ardent mind. We have experienced, during the Revolution, only the evils of infidelity, and of the ruffian violence with which it was endeavoured to be propagated. But the same generous sentiments which inspired detestation at the proscription of the clergy, at the close of the eighteenth century, inspired also, fifty years before, the hatred of intolerance. Actions and writings should be judged of, according to their date.’

The volumes before us, although they contribute but little directly to the materials of history, will unquestionably be considered as of high value in guiding and aiding the labours of future historians. The pledge of impartiality is presented to posterity, in the indications, not to be mistaken, of a noble mind; an impartiality which secures, if not the correctness, at least the consistency of opinion, where it is endangered by the interference of personal feelings. The tranquillity that so much distinguishes elevated from vulgar minds, is too highly esteemed by him who possesses it, to be bartered for the petty gratifications of temper which seduce inferior judgements.

‘ It is my ambition to speak of the period in which we have lived, as though it were already in the distance. Enlightened men, who in thought are contemporary with future ages, will judge whether I have actually attained that impartiality to which I have aspired.’

The impartiality of Mad. de Staël, is, besides, guaranteed by the character of her other writings: we are speaking, be it remembered, of her philosophical superiority to party prejudice, not of the entire correctness of her report. Men occupied throughout their lives, almost exclusively, with a single class of

objects, although those objects be apparently of the kind to carry the thoughts around the widest range, are rarely found untainted by some species of intellectual vulgarity, or free from some crooked and contracting influences. Mere public men, and mere political writers, are, for the most part, in giving their evidence upon human affairs, competent only to report on the matters of their craft, and to retire. There is indeed, one object of thought, which can engross the attention without vulgarizing the mind: but putting aside the influence of the religious sentiment, it is a genuine enthusiasm, inspired by the objects that people the tranquil regions of intellect, which alone can give a high elevation to the mind, or independence and serenity to the judgement. Mad. de Staël, though she lived amid the littleness of the great world, could respire the rare atmosphere of high intellectual ground; and she had this advantage for a comprehensive judgement, that she descends from her ordinary sphere of thought, when she comes to speak of the accidents of the social system.

If we affirm Mad. de Staël's freedom from narrow prejudices, we do not promise the philosophical reader, that he will find in these volumes, the higher order of abstractions, relative to the constitution and the disorders of society. There is a sense, no doubt, in which the epithet, a profound thinker, so favourite a one with Mad. de Staël, may justly be claimed for her; but her depth of reflection has little in it of the purely philosophical action of the mind: it is not an ascending from individual being, but an abstraction from that which is obvious in thought, and common in modes of feeling. She penetrates, indeed, beneath the surface of things; but it is in pursuit of those indistinct, ineffable, and endless relations between the imagination and the affections, which may be discovered or fancied in the abysses of the heart. She seeks rather to paint the interesting forms and thousand attitudes of our passible being, than to anatomize the subject of them. Her enthusiasm delights in the unphilosophical multiplicity of existence, and would soon be chilled by the poor catalogue of strictly abstract truths.

But notwithstanding her enthusiasm, and her taste for the inscrutable and the recondite in sentiment, the writings of Mad. de Staël exhibit a fund of good sense. The masculine vigour of her mind, the genuineness of her feelings, as well as her knowledge of the world, preserved her from sinking into those imbecile and incoherent puerilities, which the great talents of certain writers have just enabled them to redeem from unmixed contempt. She approaches however, at times, too near to the unintelligibility of *very fine* writing.

The nature of the work precludes the expectation that it should present frequent instances of the more characteristic

charms of the Author's talent ; if, however, it exhibits less of her exquisite tact in matters of sentiment, a quality of her writings the utility of which is perhaps questionable, there is a full display of her eloquence, in the indignant scorn she directs against this modern Machiavelism—the leading genius of the Revolution—the base cleverness of immorality—the true demon-contempt of humanity, which has so widely trampled upon the happiness and virtue of men during the last thirty years.

Mad. de Staël's primary object in giving her *Considerations* to the world, was certainly to exculpate and explain the administration of her father, and to exhibit the virtues of his private character. Her second object seems to have been to produce the conviction, that the establishment of the English constitution in France, could alone give repose to the agitations of that country, and to the fears of Europe ; and her third, to expose and to stigmatize the despotism which has so nearly annihilated the moral, the intellectual, and the political being of the French people.

' I had,' she says, ' commenced this work with the intention to confine myself to the examination of the administration and political writings of my father. But as I advanced, I was led by my subject itself to retrace, on the one hand, the principal events of the French Revolution, and on the other, the picture of England, as a justification of the opinion of M. Necker, relative to the political institutions of that country. The plan of my work having thus enlarged itself under my hand, it seemed to me, that I was bound to change the title of it, although I had not changed its object. There will remain, nevertheless, in these volumes, more details respecting my father, and myself, than I should have introduced, if I had, from the first, contemplated the subject under a more general point of view. But perhaps, after all, the recital of particular incidents exhibits in the surest way the spirit and character of the times which one aims to describe.'

No parts of this work will be read with more interest, than those which contain sketches of the principal personages of the Revolution : none of these representations, not even that of Necker, are formal and elaborate delineations. If in some instances there seems to be a kind blindness towards errors, no where can we accuse Mad. de Staël of malignant exaggeration. To the abhorrent leaders of Jacobinism, with one exception, she makes but a passing allusion. Even the demands of history cannot detain the impatience of a noble mind beyond the briefest reference to unmixed depravity. She withholds not her enthusiasm, due to his talents, in speaking of her father's great political opponent—Mirabeau. And if, in one instance, she exhibits at length a character without a single point of relief, she betrays none of the timidity of the calumniator, who fears to be crushed under the revulsion of his own lie. She seems, on

the contrary, to be inspired above the querulousness of a feeble irritation, by the confidence that her representation is supported, now, by the feelings of all unbiassed and honourable minds; and that when the perverse hypocrisies of party are forgotten, her judgement will but coincide with the unanimous detestation of posterity.

We shall present our readers, many of whom will probably not see the original work, with several of Mad. de Staël's portraits, and we give the first place to the admirable man who is the hero of the work.

The praises of a people deficient in sound principle, even should they be sustained, must distort and injure the legitimate reputation of a virtuous man. And when, in the ordinary course of things, these indiscriminating praises give place to the slanders and insinuations of party, it may happen, that the slander proves immortal, and the praise expires. The character of Necker has certainly been obscured; but it is one which claims to be understood.

' M. Necker, citizen of the republic of Geneva, had, from his childhood, applied himself to literary pursuits with the greatest diligence; and when he was called by his situation to devote himself to the affairs of commerce and finance, his early taste for letters mingled always elevated sentiments and philosophical considerations, in his view, with the actual interests of life. Mad. Necker, who was certainly one of the best informed women of her time, numbered in her society the most illustrious talents which the eighteenth century, so rich in distinguished men, could afford. But the extreme severity of her principles, rendered her inaccessible to any opinion in opposition to the enlightened creed, in the profession of which it was her happiness to be reared. Those who knew her will attest, that she passed through the midst of the opinions and the passions of her time, without ever ceasing to be a Protestant Christian, as far removed in her spirit from irreligion, as from intolerance. The same may be said of M. Necker. Besides, no exclusive system could recommend itself to his mind. A leading feature of his character, was prudence: he felt no pleasure in innovation, for its own sake; but neither was he governed by those prejudices of habit, to which a superior intellect can never be in bondage. The first of his writings, was an eulogium of Colbert, which obtained the prize in the French academy. It was condemned by the philosophists of the day, because the author had not yielded an entire obedience, on the subject of commerce and finance, to the system which it was then attempted to impose upon men like a matter of faith. Already, this philosophical fanaticism had made its appearance, which was one of the disorders of the Revolution. It was wished to accord to a certain set of principles, the same sort of absolute and unquestioned power, which hitherto was arrogated by a certain set of men; but we must allow of nothing exclusive in the kingdom of thought, any more than elsewhere.

' To a courageous man, like M. Necker, who was determined

to have recourse to it, economy alone offered vast resources towards re-establishing the finances in France. The king, although not profuse in his personal expenses, was by temper but too accessible to the solicitations of those by whom he was surrounded. The grants of all kinds, in spite of the austerity, in some respects, of his conduct, exceeded, during his reign, even the prodigality of Louis XV. M. Necker, therefore, believed it to be his first duty to aim at the diminution of these grants, as affording the principal remedy for the disorders of the state. He of course made to himself an abundance of enemies at court, and among all who were connected with the administration of the finances. But he went through his duty. The people were then reduced by the imposts to the lowest wretchedness, of which, however, no one but M. Necker took any account; he was the first to publish, and to succour their distress. To suffer on the account of those whom one knows not, and to refuse favours to those whom one knows, was a painful effort; but it was an imperious duty to him, who has always taken conscience for his guide.

M. Necker determined upon no measure without a long and careful deliberation, in which he consulted by turns, his conscience and his judgement, but never his personal interest. Meditation, with him, was an abstraction from individual considerations; and whatever opinion may be formed of his public conduct on different occasions, his motives must not be sought for among the ordinary impulses which influence the actions of men: where others are swayed by passion, he was ruled by conscience. It was the very comprehension of his understanding, and the force of his imagination, which exposed him at times to the pains of indecision: he was, moreover, peculiarly susceptible of regrets, and in all cases but too ready to indulge in groundless self-reproaches. These noble infirmities of his temperament, had rendered his subjection to the rule of conscience the more entire; and it was alone from a reference to this rule, that he derived decision for the present, and tranquillity for the past. Whoever examines the public conduct of M. Necker with impartiality, will discover in its minutest details, the influence of virtuous principle: this, perhaps, amounts to a confession that he was not a statesman; at any rate, if he be blamed in this character, it is to the delicacy of his conscience that his errors must be attributed. It was his profound conviction, that moral principle is even more essential in public, than in private life, for this reason, that the great and durable interests of mankind are more evidently dependent than are transient concerns, upon their correspondence with the Divine standard of rectitude.

In France, before the Revolution, women of a certain rank were parties in affairs of every kind. They were employed on all occasions by their husbands or brothers, in making application to ministers: they could urge a request without violating propriety, or even trespass beyond the bounds of moderation, without affording the ground of complaint; and those insinuations of manner which they had at command, were but too successful with the greater part of men in power. M. Necker listened to them with politeness; but he had too much penetration to be imposed upon by these tricks of con-

versation, which indeed never produce their effect upon frank and enlightened minds. These ladies would then have recourse to lofty airs, and while they alluded in a careless way to the rank of their families, would demand a pension with the tone of a marshal of France complaining of having been superseded. M. Necker ever adhered to the rule of justice; nor would he consent to lavish the money which had been collected from the sacrifices of the people. "What are a thousand crowns to the King?" "A thousand crowns!" replied Necker, "it is the contribution of a village."

Without attending to the order of the work, we bring forward at present those passages which illustrate Necker's personal character. If they are prejudices, the prejudices of affection deserve to be listened to, because their mere existence proves the excellence that has inspired them.

'I should not speak,' says Mad. de Staël, 'of the affliction occasioned me by the loss of my Father, but that it furnishes me with another means of making his character known. When the political opinions of a statesman are still, in many respects, the subject of discussion, nothing should be neglected, which may tend to give to the opinions of the man, the sanction of his character; and what better illustration of character can be given, than the impression it has produced upon those most immediately within its influence? It is now twelve years since death has divided me from my Father, and every day my admiration for his character augments. The remembrance that I preserve of his mind and of his virtues, serves me still as a measure, by which to estimate the worth of other men; and though I have traversed the whole of Europe, never have I met with a genius of this temper—a morality of this vigour. M. Necker might be weak through goodness, irresolute from reflection, but when he believed that duty was implicated in a resolution, he imagined that he heard the voice of God; and whatever means might afterwards be employed to shake him in his purpose, he heard nothing but that voice. Even now, I have more confidence in the least of his words, than in the opinions of any—the most superior of men. All that M. Necker has said, rests within me like a rock. All that I have accumulated by my own efforts may disappear: in the recollections of him, which I retain, consists the very identity of my being. I have loved those whom now I love not, I have esteemed those whom I esteem no more: the stream of life has borne away all; but this august shade, from the summit that overhangs the vale, still beckons me towards the life to come. I owe nothing important but to God, and to my Father: except the days which he has blessed, my life has been a continued conflict. But what has he endured! The most brilliant success attended the former half of his life: he was become rich; he had been made prime minister of France; the unbounded attachment of the French had recompensed his devotedness to their interests. During the seven years of his first retreat from office, his writings had been adjudged to hold the first rank among works of the same class: he had shewn himself perhaps the only statesman profound in the

art of administering the affairs of a great nation, without ever departing from the line of the most scrupulous morality, or even offending against the purest delicacy in that respect. As a religious writer, he was still the philosopher, while, as the philosopher, he never forgot religion: his eloquence led him not out of the path of reason, nor did the dominance of reason deprive him of a single genuine movement of eloquence: to these advantages, he had joined a flattering success in society.'

His exquisite susceptibility to public opinion, was a leading feature of Necker's character, the knowledge of which, indeed, will serve to explain many parts of his public conduct.

'M. Necker was calm before God—calm in the apprehended approaches of death, because this is a time when conscience alone speaks. But while the interests of this world held a place in his regards, no reproach was uttered which did not wound him: there was no enemy whose malevolence has not reached him: no day passed over, in which he did not twenty times call himself to account, sometimes charging himself with the evils he had not been able to prevent, sometimes recalling past transactions, and weighing afresh the different lines of conduct he might have pursued. The purest pleasures of his life were poisoned by the unheard of persecutions instituted by political animosities. This violence of party spirit shewed itself even in the manner in which the emigrants, in the time of their distress, addressed themselves to him to solicit his assistance. Many of them, in writing to him for this purpose, excused their not applying to him in person, on the ground, that their leaders had interdicted them a direct intercourse with him. They greatly under-rated M. Necker's generosity, when they imagined, that this subjection to the unworthy injunctions of their chiefs would at all abate his zeal in their service.'

There was, no doubt, something romantic in Necker's character, and though he was so much engaged in active life, his situation tended in some respects, rather to cherish than to correct this propensity of his temperament. When the state of society is thoroughly sophisticated and depraved, the impression excited by the display of vigorous good sense and strict morality, will pass over from the understandings to the imaginations of mankind; and conduct so regulated, instead of finding, at once, direction and reward from the intelligent approbation which belongs to an excellent reality, if it is not scorned as an empty pretension, will only be admired as a beautiful chimera. Now, the imagination of him who perceives that his character and his conduct have invaded the imagination of other men, will rarely itself escape infection. The soberest virtue may at length become romantic, or even fanatical, merely from being every where stared at.

The world in which Necker moved at the French Court, forced him too much to feel like a hero, and a prodigy. The

solidity of his judgement, as it regarded his personal concerns, was inevitably impaired by this situation. There were among the nobles, as events have proved, individuals susceptible of elevated sentiments; they possessed a sort of virtue *sui generis*; not Spartan—not Roman—not English—not purely chivalric; a vague, uninstructed nobleness of mind, more connected with the records of history, than with the tablet of morality; but the foundation and the objects of this virtue were fictitious, and a person of Necker's order of character, could derive neither consolidation, nor direction, nor wholesome stimulus, from his intercourse with such men. No one of the revolutionary leaders offered to him the incalculable advantage of habitually contemplating a virtue of the same cast with his own. The most enlightened and sincere of them he must have viewed as no better than deliberate fanatics, and the virtue of the best of them, as a sort of crusading infatuation, hurrying them away from all that was real and feasible, towards the holy land of political chimeras. As to the brilliant madmen who drew in their train the successive assemblies, Necker could hardly fail to make such a comparison between the main spring of their errors and crimes—the vanity of talent, and the more specious, and indeed more respectable vanity of virtue, as would lead him to imagine, that the latter is altogether an unexceptionable sentiment. If not to the *vanity* of virtue, at least to the *reputation* of virtue, Necker seems more than once to have made the costly sacrifice of the public good, and his own tranquillity. No one can go through with the thankless service of mankind, who is not prepared to devote his honest name, as well as his more sordid interests, to the well being of others.

‘After his religious duties, public opinion was that which most occupied the thoughts of M. Necker: he sacrificed fortune, honours, all the objects of ordinary ambition to the esteem of the nation; and this voice of the people—at that time not unworthy to be heard, had in it for him something divine. The smallest cloud that might obscure his reputation, afflicted him with the highest suffering which any of the affairs of the present life could occasion. The earthly end of his actions—the breeze which carried on the vessel in its course, was the love of consideration.’

To this susceptibility is in great measure attributable Necker's first dismissal from the ministry, by which he lost irrecoverably the opportunity of retrieving the finances. The same morbid feeling impelled him, in disobedience to the royal injunction, and in opposition to the established etiquette of office, to seek his own vindication in the publication of official documents. It must, however, be added, that afterwards, when duty and popularity were placed in more direct opposition, he did not hesitate to sacrifice the possession of the latter, to the claims of

the former. His conduct, during the latter periods of his administration, was, for the most part, opposed to the wishes of the popular party.

* M. Necker bitterly regretted the popularity which he had without hesitation sacrificed to his duty. Some persons have blamed him for the value he set upon this popularity. Wo to the statesmen who have no need of public opinion! They are either courtiers or usurpers: they flatter themselves to obtain by intrigue or by terror, that which generous minds would win in no other way than from the esteem of their fellows. In walking together, my Father and I, beneath the fine trees at Coppet*, which yet present themselves to my imagination, as the friendly witnesses of his noble thoughts, he once asked if I believed that the French people generally entertained the suspicions of his motives which had been expressed by the behaviour of the populace in his journey from Paris to Switzerland. "It seems to me," said he, "that in some provinces they have acknowledged to the last the purity of my intentions, and my attachment to France!" He had hardly pronounced these words, when, fearing to be too much moved by my reply, he added: "Let us speak no more on the subject; God reads my heart; that is enough."

(*To be continued.*)

Art. II. *Human Life, a Poem.* By Samuel Rogers. cr. 4to. pp. 96. Price 12s. 1819.

MR. ROGERS has, during a longer period than we believe any contemporary poet except Crabbe, maintained his station in popular favour. Successive editions of the poem which first made him known to the public, nearly thirty years ago, have followed with the utmost regularity, and there are, we imagine, few libraries comprising a selection of poetry, in which the "*Pleasures of Memory*" has been forgotten. That poem might be indebted in the first instance to its attractive title, for some portion of its popularity, but unquestionably, what has enabled it to keep possession of the public, is, the finished beauty of the composition. Although it displays no high degree of originality, although it does not impress the reader either with romantic ideas of the Author's character, or with very exalted ideas of his powers of mind, it pleases, as it is a criterion of good poetry to please; by exciting emotions answering to the sentiments of the poet, by giving impulse to the mind's own activity, and by leaving an indefinite recollection of pleasure similar to that with which we return from visiting scenes of quiet beauty or of picturesque enjoyment. It is not a *chef d'œuvre* of genius, but it comes from the master

* Necker's estate near Geneva, where he spent the last years of his life.

hand of literary taste; of that taste, the existence of which in its purest form, is an infallible indication of the presence of genius. In those *gentlemanly* productions which approach the nearest to the genuine reality of poetry, without possessing the last finishing requisite of Promethean skill—the vital fire, there may always be detected some radical deficiency even in point of taste, to which, as much as to the want of intellectual power, the failure is attributable. This rare and exquisite modification of judgement in reference to the objects and sources of imaginative pleasure, is not the artificial formation of habit, but is, in the very same sense as genius, instinctive: it works by finer rules than were ever laid down by the critic, and is connected with a genuine sensibility to those qualities which minister to delight. An effect vivid and dazzling, may be produced by compositions which violate all the rules of a refined taste. The vice which infects the style of most of the writers of the day, is a sacrifice of every thing to *effect*; but the success of such productions will probably not be lasting. While many of the works of real genius have sunk into neglect, owing to the rude or false taste which they exhibit, arising from a defect, not of power, but of skill, we turn with perpetual pleasure to those finished productions which bear the impression of consummate taste. The “Night-Thoughts” is the most remarkable exception which suggests itself. Young had absolutely no taste; he was the Sir John Vanbrugh of poets. His great poem is after all a Gothic pile, picturesque from its florid ornaments, and from the gloom which presides over the whole structure, but cold and uninhabitable: after a turn or two through its arcades, we are glad to make our escape into the free day-light. In his odes, though they certainly exhibit fair specimens of the Author’s genius, Young’s barbarous taste has proved fatal to his fame. With him we may fairly contrast Goldsmith, whose genius, were we to estimate it solely by his poetical works, we should hesitate to place on a level with that of Young. His principal merit must be sought for in his prose writings. But the little which he has left behind him in verse, is of that exquisite kind, so highly finished, and yet retaining so much characteristic artlessness, that it never tires on the perusal: his couplets always fall like music on the ear, and awaken an echo in our feelings.

Mr. Rogers has been considered as an imitator of Goldsmith. He has written in the same measure, and the subject of their principal poems is similar. This is pretty nearly the amount of the resemblance. Mr. Rogers has not the originality of Goldsmith; he has, however, a richer store to draw from, and with less vigour possesses more refinement. There is some affectation, however, in talking of the school to which a writer may be said to belong: indeed, it constitutes one of the chief merits

of the Author of the present poem, that he has none of that prominent *mannerism* which would lead us to refer him to any class of imitators.

It is next to impossible to introduce any absolute novelty of style into the heroic couplet. Lord Byron, in his "Cor-sair," and Montgomery, in his "World before the Flood," have given us some noble specimens of versification exhibiting this measure, the one, in all the force and freedom, the other, in all the varying cadence, of which it is susceptible. But Pope left little to be achieved in this way by his successors. The self-same pauses and the answering rhyme, will still occur with monotonous regularity, and all that the poet can do, is to overpower the *drone* of the mechanism by the melody of his thoughts, and to make the cadence respond to the meaning, so that it shall seem governed by it, like the subordinate tones of a musical chord. Mr. Rogers's versification is always easy and mellifluous, and free from all those artifices of inversion, and break, and ellipsis, to which many writers have had recourse, with a view to produce effect, and in order to save themselves the pains of a more elaborate development of their meaning. A calm and quiet air of elegance reigns through his productions, which is much less adapted to 'elevate and to surprise,' as Mr. Bayes says, than the dashing style of some of his junior competitors, but which is in perfect harmony with the genuine *mood* of poetry.

Our task in noticing the present poem, will be very short. It is of the simplest construction, and the title will lead the reader to anticipate the general argument. After some general reflections, preceded by a very beautiful descriptive passage, in which the christening, the coming of age, the nuptials, and the obsequies of the manor's lord, are lightly sketched in rapid succession, the Poet passes on to describe more in detail, the distinct ages, dwelling chiefly on the brighter side of life, and concludes with a cheerful picture of the enjoyments of old age. We were going to term it a *Ciceronic* picture, but Mr. Rogers remarks, that it is somewhat singular that among the comforts of that period, Cicero has not mentioned those arising from the society of women and children. These the Author has judiciously introduced, representing the old man

'mid his hereditary trees

'His children's children playing round his knees;'

and in place of that transcendent burst of more than poetic, yet still bewildered feeling, *O præclarum diem!* the poem concludes with a beautiful allusion to that resurrection which is the pledge of ours, as shedding upon the grave of the good man the light of immortality.

The following lines are the opening of the poem.

The lark has sung his carol in the sky ;
The bees have hummed their noon-tide lullaby.
Still in the vale the village-bells ring round,
Still in Llewellyn hall the jests resound :
For now the caudle-cup is circling there,
Now, glad at heart, the gossips breathe their prayer,
And, crowding, stop the cradle to admire
The babe, the sleeping image of his sire.

' A few short years—and then these sounds shall hail
The day again, and gladness fill the vale ;
So soon the child a youth, the youth a man,
Eager to run the race his fathers ran,
Then the huge ox shall yield the broad sir-loin ;
The ale, now brewed, in floods of amber shine ;
And, basking in the chimney's ample blaze,
Mid many a tale, told of his boyish days,
The nurse thall cry, of all her ills beguiled,
'Twas on these knees he sate so oft and smiled !

' And soon again shall music swell the breeze ;
Soon, issuing forth, shall glitter through the trees
Vestures of nuptial white ; and hymns be sung,
And violets scattered round ; and old and young,
In every cottage-porch with garlands green,
Stand still to gaze, and, gazing, bless the scene ;
While, her dark eyes declining, by his side
Moves in her virgin-veil the gentle bride.

' And once, alas ! nor in a distant hour,
Another voice shall come from yonder tower ;
Where in dim chambers long black weeds are seen ;
And weepings heard where only joy has been ;
When by his children borne and from the door
Slowly departing to return no more,
He rests in holy earth with those that went before.

' And such is human life ; so gliding on,
It glimmers like a meteor, and is gone !
Yet is the tale, brief though it be, as strange,
As full, methinks, of wild and wondrous change,
As any that the wandering tribes require
Stretched in the desert round their evening fire ;
As any song of old in hall or bower
To minstrel harps at midnight's witching hour !

In some of the immediately succeeding passages, the reader will have to complain of an occasional obscurity, evidently arising from the aim at excessive terseness. The lines beginning

' Our pathway leads but to a precipice,'
are a somewhat awkward attempt to versify a striking thought which refuses after all to accommodate itself to the Procrustean process of rhyme. It is inevitable, we think, on reading this passage, not to have the impression that the

idea which here struggles to unfold itself, would be far more striking if dilated into the eloquence of prose. We say nothing as to the defective nature both of the image itself, and of the sentiment it conveys, as it regards the real condition and destiny of human beings: as the view of life which it presents, has no reference to any considerations truly religious, so it is not in accordance with the general spirit of the poem, and on these accounts its place might with great advantage be occupied by a new and more original paragraph, which it would cost Mr. Rogers little trouble to supply.

The following beautiful picture of 'Childhood,' will form an elegant subject for Mr. Westall.

'The hour arrives, the moment wished and feared !
The child is born by many a pang endeared,
And now the mother's ear has caught his cry,
Oh grant the cherub to her asking eye !
He comes—she clasps him. To her bosom pressed,
He drinks the balm of life, and drops to rest.

'Her by her smile how soon the stranger knows ;
How soon by his the glad discovery shows !
As to her lips she lifts the lovely boy,
What answering looks of sympathy and joy !

'He walks, he speaks, in many a broken word
His wants, his wishes, and his griefs are heard,
And ever ever to her lap he flies,
When rosy sleep comes on with sweet surprise,
Locked in her arms, his arms across her flung,
(That name most dear for ever on his tongue)
As with soft accents round her neck he clings,
And, cheek to cheek her lulling song she sings,
How blest to feel the beatings of his heart,
Breathe his sweet breath, and kiss for kiss impart ;
Watch o'er his slumbers like the brooding dove,
And, if she can, exhaust a mother's love !

'But soon a nobler task demands her care.
Apart she joins his little hands in prayer
Telling of Him who sees in secret there !
And now the volume on her knee has caught
His wandering eye—now many a written thought
Never to die, with many a lisping sweet
His moving, murmuring lips endeavour to repeat.

'Released, he chases the bright butterfly ;
Oh he would follow—follow through the sky !
Climbs the gaunt mastiff slumbering in his chain,
And chides and buffets, clinging by the mane :
Then runs, and kneeling by the fountain side,
Sends his brave ship in triumph down the tide,
A dangerous voyage ; or, if now he can,
If now he wears the habit of a man,

Flings off the coat so long his pride and pleasure,
And, like a miser digging for his treasure,
His tiny spade in his own garden plies,
And in green letters sees his name arise !
Where'er he goes, for ever in her sight,
She looks, and looks, and still with new delight.

' Ah who, when fading of itself away,
Would cloud the sunshine of his little day !
Now is the May of Life. Careering round,
Joy wings his feet, Joy lifts him from the ground !
Pointing to such, well might Cornelia say,
When the rich casket shone in bright array,
" These are my jewels ! " Well of such as he,
When Jesus spake, well might his language be,
" Suffer these little ones to come to me ! " '

The passage descriptive of Boyhood, as ' the age of admiration,' when,

' Gods walk the earth, or beings more than men,'

presents a singular groupe, as objects of its impatient emulation : the all-accomplished Surrey, the Black Prince, Milton, and, between the latter two, in the order of enumeration,

' Young B——n in the groves of Academe.'

We must allow that the opportunity which offered itself for thus most elegantly overpaying the noble poet, for his complimentary dedication of the *Giaour* to our Author, was sufficiently tempting not to be easily withstood ; but the reader will be startled at the reference, and the prodigious disparity of character between the dead and the living poet, whose names are brought so closely together, gives an impropriety to the compliment, which mars the effect of the paragraph.

The Lover is the next portrait. The lines descriptive of his evening walk with his mistress, breathe the spirit of romantic feeling.

' Then come those full confidings of the past,
All sunshine now where all was overcast.
Then do they wander till the day is gone,
Lost in each other ; and, when Night steals on,
Covering them round, how sweet her accents are !
Oh when she turns and speaks, her voice is far,
Far above singing !—But soon nothing stirs
To break the silence—Joy like his, like hers,
Deals not in words ; and now the shadows close,
Now in the glimmering, dying light she grows
Less and less earthly ! as departs the day
All that was mortal seems to melt away,
Till, like a gift resumed as soon as given
She fades at last into a spirit from Heaven !'

The scenes which follow, are those of domestic happiness,

they are very naturally and very feelingly portrayed. When we say—feelingly, we have in recollection, that the poet of the Seasons, who sang,

‘How happy they, the happiest of their kind,’

never discovered even the wish to realize the happiness to which, fair as the picture seemed to his fancy, he was in experience a stranger. But Thomson's is a philosophical panegyric upon the married state. Mr. Rogers has presented to us scenes of individual life, which it is not necessary actually to have passed through, in order to witness with emotions of benevolent pleasure, and to describe with fidelity. Such pictures have their originals in nature, and there is no danger of over-colouring here, since, by throwing over the quiet home-scene the hues of romance, the imagination is only made to minister excitement to the best sensibilities of our nature, in reference, too, to the real objects of the social affections. A very touching apostrophe is introduced, by a natural transition from the description of sickness, to a departed friend, we presume a sister of the Author. The lines which succeed, present us the Father following his child in silence to the grave.

‘That child how cherished, whom he would not give
Sleeping the sleep of death, for all that live!’

‘The Soldier,’ occupies a few spirited lines, after which the Poet seems glad to revert to the more congenial theme—‘days of domestic peace,’ the lot of the country gentleman, and magistrate, with whom

‘While the world but claims its proper part,
Oft in the head but never in the heart,
life still steals on. And then the Senator,

‘Like Hampden struggling in his country's cause,
sinking at first beneath oppression, and then, restored in triumph to his hearth again. This introduces an interesting reference to the happy days passed by our Author as an inmate at St. Anne's Hill.

‘And now once more where most he loved to be,
In his own fields—breathing tranquillity—
We hail him—not less happy, Fox, than thee!
Thee at St. Anne's so soon of Care beguiled,
Playful, sincere, and artless as a child!
Thee, who wouldst watch a bird's nest on the spray,
Through the green leaves exploring, day by day.
How oft from grove to grove, from seat to seat,
With thee conversing in thy loved retreat,
I saw the sun go down!—Oh, then 'twas thine
Ne'er to forget some volume half divine,

Shakspeare's or Dryden's—thro' the chequered shade
Borne in thy hand behind thee as we strayed ;
And where we sate (and many a halt we made)
To read there with a fervour all thy own,
And in thy grand and melancholy tone,
Some splendid passage not to thee unknown,
Fit theme for long discourse.—Thy bell has tolled !
—But in thy place among us we behold
One that resembles thee.'

But our Author has evidently reserved himself for the closing scene, the honours of the hoary head. There is exquisite beauty both in the sentiments and the expressions of the following passage. It is still the poet of Memory.

' But there are moments which he calls his own.
Then, never less alone than when alone,
Those that he loved so long and sees no more,
Loved and still loves—not dead—but gone before,
He gathers round him ; and revives at will
Scenes in his life—that breathe enchantment still—
That come not now at dreary intervals—
But where a light as from the Blessed falls,
A light such guests bring ever pure and holy—
Lapping the soul in sweetest melancholy !
—Ah ! then less willing (nor the choice condemn)
To live with others than to think on them !

' And now behold him up the hill ascending,
Memory and Hope like evening stars attending ;
Sustained, excited, till his course is run,
By deeds of virtue done or to be done.
When on his couch he sinks at length to rest,
Those by his counsel saved, his power redressed,
Those by the world shunned ever as unblest.
At whom the rich man's dog growls from the gate,
But whom he sought out, sitting desolate,
Come and stand round,—the widow with her child,
As when she first forgot her tears and smiled !
They, who watch by him, see not ; but he sees,
Sees and exults—Were ever dreams like these !
They, who watch by him, hear not ; but he hears,
And Earth recedes, and Heaven itself appears !

' 'Tis past ! That hand we grasp'd, alas, in vain !
Nor shall we look upon his face again !
But to his closing eyes, for all were there,
Nothing was wanting ; and, through many a year,
We shall remember with a fond delight
The words so precious which we heard to-night ;
His parting, though awhile our sorrow flows,
Like setting suns, or music at the close !

' Then was the drama ended. Not till then,
So full of chance and change the lives of men,

Could we pronounce him happy. Then secure
 From pain, from grief, and all that we endure,
 He slept in peace—say rather soared to Heaven,
 Upborne from Earth by Him to whom 'tis given
 In his right hand to hold the golden key
 That opes the portals of eternity.
 When by a good man's grave I muse alone,
 Methinks an Angel sits upon the stone;
 Like those of old, on that thrice-hallowed night,
 Who sate and watched in raiment heavenly bright;
 And, with a voice inspiring joy, not fear,
 Says, pointing upward, that he is not here,
 That he is risen!

The volume contains two other poems. The first, entitled *Lines written at Pæstum*, is a fine piece of blank verse, richly picturesque and classical, a fit subject for Turner's incomparable pencil. It will not admit, however, of a detached extract. "The Boy of Egremont," is a legendary fragment, founded on a tragic incident related in Whitaker's *History of Craven*. It will not be quite understood on a first perusal, and we fear that the reader will scarcely deem himself repaid for a second; but, like every thing from Mr. Rogers's pen, it is elegant.

Art. III. *Sermons*. By Daniel Wilson, M. A. of St. Edmund Hall, Oxford, and Minister of St. John's Chapel, Bedford Row, London. The Second Edition. 8vo. pp. 549. Price 12s. 1818.

THESE Sermons are professedly published 'with the design 'of supplying, in some degree, the deficiency of personal 'intercourse' between the Author and his numerous congregation. In this point of view, we have no doubt that while their usefulness will not be confined to the local sphere of the Preacher's labours, they will be highly valued. Whatever be the intrinsic merits of a published sermon, its interest and effect are greatly assisted by its speaking to us in the familiar tones of the pastor or the friend, and this supplies a good reason, very frequently, for what might seem in some cases, an unnecessary addition to the interminable catalogue of theological publications. A sermon, like a letter from a friend, may convey to us no very original information, may be embellished by no striking traits of genius, but it has a peculiarity of character as addressed to ourselves, and as coming from one from whom we love to hear; and what we have heard with indifference a thousand times, presents itself through this medium, with all the force of novelty. We look, therefore, upon the numberless volumes of sermons which pass before us, as scarcely subjects for critical examination: they have severally their specific errand, and they accomplish their design, not in proportion to their

intrinsic value, so much as in proportion to the character and social influence of which they are the representatives. They should be specimens rather than models of preaching, and those are by no means the most excellent in effect, which are elaborated up to the standard of written composition. They should wear the stamp of the preacher's familiar manner, and they will be in most cases all the better for having been actually delivered.

The Sermons in the present volume were all originally addressed to Mr. Wilson's congregation, and may be taken as a fair specimen of his accustomed style of pulpit address. The selection has evidently been made with a view, not to the merits of particular discourses, but to their practical utility as applicable to the diversified characters and circumstances of the objects of the Christian ministry. A considerable inequality might be detected on a severe examination of them in the former point of view, but the value and acceptableness of the collection have been very properly consulted, by an exclusive attention to the latter consideration, since, for every practical purpose, a character of uniform excellence pervades the whole. The titles are : 1. The Excellency of the Holy Scriptures. 2. The Cross of Christ the display of the Divine Glory. 3. Conviction of Sin. 4. True Repentance. 5. Eternal Life the Gift of God in Jesus Christ. 6. The Grace of God in pardoning Sin. 7. The Effects of our Lord's Passion. 8. The Course of the World. 9. A Form of Godliness. 10. Christian Meekness and Forgiveness. 11. The Parable of the Talents. 12. Young Persons encouraged to Decision in Religion. 13. Prayer. 14. The Promises of God. 15. Religious Dejection. 16. The Example of Christ. 17, and 18. The Force of Habit. 19. Temptation. 20. The Tendency of all Events to the True Christian. 21. The Triumph of the Christian Minister.

The first Sermon is not the most interesting ; it is a plain and inartificial exposition of the latter part of the nineteenth Psalm, and appears to have been preached with a view to recommend the British and Foreign Bible Society. The second is of a higher character, and in Mr. Wilson's best style. The division of the subject, as in most of the discourses, is extremely simple : the Cross of Christ is shewn to be the display of the Divine Glory, first, in reference to the *Power*, and secondly, in reference to the *Wisdom*, of God*. The first point is illustrated,

* To those of our readers who are unacquainted with the small volume of Sermons and Essays by the Rev. John Maclaurin, we shall do a service by pointing out the second sermon in that work, which is on a similar subject to that chosen by Mr. Wilson, ' Glorifying in ' the Cross of Christ,' as one of the most noble pieces of sacred oratory in the language. A strain of sublime eloquence is sustained throughout in a manner seldom equalled.

by adverting to the circumstances of the Crucifixion itself, the End of our Saviour's Sufferings, the Power with which the Apostles were endued by the Holy Ghost, and the Propagation of the Gospel in the world.

'Thus,' continues the Preacher, 'is the preaching of the Cross the mystery in which the power of God is stupendously displayed; and this in opposition to every other means for saving men. For what have all other means accomplished? What has ever been done to change the heart and lives of men but by the doctrine of the Cross? What have heathen ethics, or abstract morals, or vain philosophy, or human suasion, or political theories done to reach and gain the heart? If the Jews should have their sign from heaven, if new miracles were to be performed, if the stumbling-block of the Cross were to be removed, if the doctrines of the self-righteous and worldly could be acted upon to their utmost extent, what would be accomplished? Would all these be *the power of God unto salvation*? What has been ever done by similar methods? Nothing effectual, nothing saving. No. We want no sign from heaven, we want no new miracle; this is our sign, this is our miracle, a crucified Saviour. If the Jew require additional evidence, and be determined not to believe but on the condition of receiving it, we preach to him the Cross as the miracle of the divine power, which ought to be, and which will be when the vail is taken from his heart, more convincing than any merely external interpositions of the Almighty. If the infidel or the worldly professor of Christianity requires something sufficiently powerful and energetic to influence and purify the human heart, we direct him to the dying Saviour, as the most surprising and affecting of all exhibitions of the power of God. This we do, because we are fully convinced of the power of the doctrine of the Cross. It is not a mere letter, but full of might and grace. We believe the miracles which our Lord performed on earth, and these are sufficient for us as to signs. We see all the prophecies exactly accomplished in his person and sufferings, and this removes the offence of his external weakness. We experience in some measure the power of the Cross in our own hearts, and this does more than any sign from heaven; it not only takes away the offence of the Cross, it makes that Cross our glory. It renders it, not a rock of stumbling, but the sure foundation of all our hopes. It clothes it, not with scandal and difficulties, but with splendour and victory. We allow indeed that God may still be thought by an ignorant world to act weakly in this way of salvation; but it is enough for us to know that *the weakness of God is stronger than men, and the foolishness of God is wiser than men*. We wish to have no power, no wisdom, but what spring from the summit of Calvary.' pp. 30—32.

Among the evidences of the *Wisdom* of God, furnished by the Cross of Christ, it is remarked, that 'the doctrine of it is designed especially to counteract the very sin by which man originally fell.'

'Man fell by pride, he is restored in a way of humility. He fell

by self-dependence, he is saved by self-renunciation. We lost ourselves by a vain desire after wisdom, we return to God by *the foolishness of the cross*. As we sinned by presumptuous curiosity, the wisdom of God humbles us at the very root of the tree of knowledge; and compels us to renounce the pride of our understanding and submit to faith. Every thing connected with the cross of Christ opposes the reigning evil of our fallen hearts. Human wisdom receives not the doctrine. Human pride comprehends nothing of it. Repentance begins in humility, faith moves in it as its proper atmosphere, claiming nothing but from the undeserved mercy of God; prayer is the breathing of humility, justification is a free gift, salvation is of grace, holy obedience is the fruit of submission. Every step, every act, every duty, every feeling of a Christian, all is humility. Sin has changed the way to happiness. In the first creation God wished to draw men to the knowledge of Himself by the use of their reason, and the consideration of the wisdom of his works. In the second, the Saviour draws men by the folly of the word of the Cross, and by the subjection of their reason and will to the doctrine of faith. Religion is the remedy of human pride, as it is not so much a science of the understanding, as of the heart.' pp. 40, 41.

In the Application, Mr. Wilson warns his hearers 'not to be surprised at the contempt which is cast on the true followers of Christ crucified.'

'Though men,' he remarks, 'in a Christian country confess nominally the faith of Christ, acknowledge the doctrine of the atonement as a part of the national creed, and freely allow some allusions to it in the course of Christian doctrine, yet if in truth the real doctrine of the Cross is an offence and foolishness in their eyes, they must be expected to brand with some mark of folly or disgrace, those who embrace it, and live agreeably to it. It has been thus in every age. The same contempt which attended our Saviour, his Apostles, and their immediate followers, will assuredly in a measure be visited upon us, if we imbibe their spirit and tread in their steps. There is only this difference, that in the early days of the church the reproach was cast on Christianity itself, as well as on the professors of it, but that now Christianity is allowed to be right, and the tenets common to it with other religions are admitted to be true, and all the odium is cast on its great and peculiar doctrines. The blow aimed at enthusiasm is in fact meant for religion; and under an alleged hostility to excess is concealed that fixed abhorrence, which the proud and superstitious, the presumptuous and worldly-minded, feel to the humiliating doctrine of a crucified Saviour. Let us not therefore be surprised if these imputations fall on ourselves, but be prepared for them; and also prepared to return good for evil, and blessing for reproach, that by *our good works, which they behold, they may glorify God in the day of visitation.*' pp. 46, 47.

Mr. Wilson is distinguished by the strenuous earnestness and urgency of his appeals to those of every class, who, whatever be the external decency of their profession and deportment, must

still be regarded as unawakened to the realities of faith. The mixed character of his crowded audience has probably led him to dwell more particularly on topics which are adapted to flash conviction into the minds of such persons as have not yet begun to think in earnest about religion, as a personal concern, but rest in an inoperative assent to the articles of the oft-recited creed. In the fourth Sermon, on 1 John v. 11, 12, there occurs a striking specimen of his impressive mode of urging home the practical inference from the selected passage of Scripture.

‘He then that *hath the Son, hath life*. He who possesses the fountain, commands the streams. He who buys the field, gains the treasure. He who obtains the Son, has all the blessings which flow from the Son, even pardon and holiness here, and eternal life hereafter.

‘But to strengthen the impression of these statements, we must now proceed to consider the awful reverse—he who hath not the Son of God, hath not life. This is indeed implied in the direct affirmation of the preceding part of the sentence; but it is added here, in a manner usual in the Holy Scriptures, in order the more explicitly to declare what are the only means of obtaining the gift of God in the Gospel. Until the Son be in some sense ours, our possession, our property; we have no share in his blessings, nor any title to his salvation. All who are in the city of refuge, derive from it the protection which it affords; but they who have not entered this city, remain exposed to the destruction which impended over them. God *has given to us eternal life*; but it has pleased him to constitute his Son the only medium of obtaining it. Those therefore who receive the testimony of God and *have the Son*, enjoy the proffered benefit; while those who have not the Son, have not the life which is laid up in him.

‘It is obvious, then, who are the persons that are here said *not to have the Son*. Assuredly it is not necessary to observe that the infidel who denies the truth of the Scripture generally, or who impugns particularly the several great doctrines revealed in it, *has not the Son*. Those who deny the mission, or the glory, or the atonement, or the intercession of the Son of God, can never possess the Saviour whom they contemn. But it is more generally important in a Christian country to remark that the vicious also and the profligate, who serve their own lusts, and live in the contempt of true godliness, who trample on the laws of God, and riot in the gratification of sensual pleasure, *have not the Son*. Nor have those the Son, who live in a vain and giddy circle of folly and inconsistency, though free from gross immoralities. Nor has the grave and calculating worldling, whose God is his gain. Nor the proud and formal professor of Christianity, who, relying on his own works, and establishing a presumptuous claim to life, secretly disdains to be saved by grace as the free gift of God in Jesus Christ. Nor yet again has the speculative adherent to an orthodox creed, who, with loud claims to religion, disgraces by his spirit and conduct the doctrine he ought to adorn. All these, and an endless variety of similar characters, are included in this awful sentence; they have not the Son. They have not repented of their sins, have not returned to God, have not received his

testimony, have not believed in Christ for everlasting life, have not obtained the gift of righteousness, have not partaken of the renewing grace of the Holy Ghost. Whatever else therefore they may have, they *have not the Son of God*. They may have worldly wisdom, learning, and philosophy; they may have well-defined notions of religion; they may have forms, and confidence; they may have a speculative and presumptuous faith; they may have credit with a party and influence over the minds of others: but nothing of this kind will avail them as to the salvation of their souls. Without a true living faith, there can be no interest in Christ. If, indeed, we were treating of subjects relating to this life, and the respect due to a merely reputable religion or a fair social conduct, such persons might have some claim to notice; but when we speak of pardon, holiness, and eternal life, nothing can be a substitute for *having the Son*.' pp. 113—116.

We were particularly pleased with the following seasonable remarks in the Sermon on the Course of the World. They will shew how conspicuously fidelity is a characteristic of Mr. Wilson's pulpit addresses. The Preacher is, in conclusion, cautioning the true Christian against the influence of the world, reminding him, that as in the cases of Lot, of Eli, of Jehoshaphat, and of Martha, he is still, in respect to the temper of his mind, in constant danger.

'Especially is the danger great in a day of extended religious profession like the present. There is now a world even in the Church of God. A man may lose his religion, and become altogether carnal in the midst of religious concerns and occupations. There are borderers, as it were, living on the confines of the two kingdoms. These form a world of their own, where measured degrees of vanity, dress, company, trifling, ostentation, ambition, are tacitly countenanced; where plain honest spirituality of heart and life is in disgrace; and where the abstinence from public places of amusement and a few other grosser practices of irreligion, serves to quicken the appetite for every possible indulgence which is still within reach. From the spirit and practice, and maxims and standard of these persons, the zealous Christian will stand aloof, that he may commune with his Saviour, that he may devote his time to the duties and charities of his station, that he may study his Bible, that he may walk with God, and adorn his Gospel in all things. It will be his inquiry, not how near he may approach to the world, but how far he ought to recede from it. Far from living in trembling anxiety as to the judgment of the world, or asking the half-hearted and timid professor, to what point he will allow him to proceed without affixing on him some name of contempt; he will pant after a complete resemblance to Christ his Lord, and will pray that, in the full sense of the expression, he *may not be of the world, even as his Master was not of the world*.' pp. 192, 193.

The same subject is taken up in the Sermon on Religious Dejection, in a very striking and impressive manner, in ad-

verting to the cherishing of some wilful sin, as a latent cause, in frequent instances, of that spiritual malady. We cannot resist transcribing the passage, which must appeal most eloquently to the consciences of many.

‘But a still more frequent cause of this malady is SOME WILFUL SIN SECRETLY CHERISHED IN THE HEART OR PRACTISED IN THE LIFE. Like *the accursed thing* in the camp of Israel, this must be cast out, before a scriptural peace can be enjoyed. I speak not of sins of ignorance or infirmity, nor of the effects of sudden temptation, nor of the disallowed imperfections which, through the defilement of indwelling sin, cleave to our purest thoughts and most righteous actions: these ought not to occasion religious depression. The humble Christian, daily examining his conscience, and confessing and forsaking his sins, is cleansed by the blood of Christ from all unrighteousness. But if some course of habitual sin, whether secret or open, be entered upon, some palpable inconsistency admitted, something which lays waste the conscience or grieves the Holy Spirit, the consequence frequently is, and ought to be, religious depression. It is not necessary in order to this, that a man should be altogether insincere or hypocritical, much less that he should openly renounce the truth of the Gospel. But if an allowed habit of evil has gained upon him, his serenity of mind must and will be proportionably disturbed. In a day of extensive religious profession like the present, such cases are not uncommon. Christians are betrayed into a conformity to the vanities or pleasures of the world. They indulge themselves in things which, if not grossly sinful, are yet inexpedient. They maintain no proper self-government over themselves. A haughty temper toward their inferiors, an envious disposition toward their equals, or a spirit of insubordination with regard to those placed in authority over them, steals in a certain measure upon their minds. Covetousness secretly *set up as an idol in the heart*, to use the expression of the Prophet, is a sin which *eats as doth a canker*. Five times only is *lucre* mentioned in the New Testament, and in each case the epithet *filthy* is added to it, to note the peculiar danger of this *idolatry*. Sins of impurity, again, secretly indulged, and perhaps justified by specious sophisms, have been, and are, the ruin of many.

‘Whatever be the particular transgression, the effect of it is speedily seen in private devotional duties. These are either wholly neglected, or at least become heartless and languish. The circumspection is relaxed, and the simplicity of the soul is corrupted. Domestic cares leading men into unjustifiable methods of adding to their wealth, or the concerns of a trade or profession, conspire to deaden the heart. The *Holy Spirit is quenched*, and withdraws his influences. The mind, in which religion has been thus sickly, loses its tone and vigour; and when trouble comes on, it sinks into utter despondency. Even an excessive hurry and occupation from engagements in matters connected with religion, may have a similar effect, if they induce remissness in seeking God, and exclude secret and fervent communion with Him.

* But the malady is not yet at its height. The unhappy Christian, now in a declining course, has, perhaps, many checks of conscience, many warnings and manifestations of divine mercy. Perhaps some event in the course of providence rouses him. Some awakening sermon startles him in his lethargy. Some open disgrace occurring in the church to a fellow Christian not more culpable than himself, infuses terror into his soul. He repents. He seeks to return to God. He seems to walk with the Saviour for a time in deep contrition and watchfulness. After a while, however, his old sins, like a wound imperfectly healed, break open afresh. He relapses into some known iniquity. These declensions and revivings recur again and again, like the periodical intermission and return of a fever. But by each relapse his state of mind becomes worse; till at length, in some season of outward calamity perhaps, his soul is overcome by dejection. He knows too much of true religion to be happy without it; yet acts too inconsistently to enjoy its pleasures. Conscience and inclination are at variance. He maintains fair appearances before his friends, and is as active perhaps as others in public concerns; but a worm secretly gnaws, as it were, his vitals, and a fixed melancholy pervades his mind.' pp. 362—365.

The Preacher does not forget to adduce other causes of religious dejection, which do not necessarily presuppose any allowed criminality; bodily distemper, superstition, a misapprehension of the doctrine of remission of sins, long continued affliction, the temptation of Satan, and lastly, that awful trial which extorted from the Son of God, the language of agony, Desertion, or the Hiding of God's countenance.

Our last extract shall be taken from the twentieth Sermon, in which Mr. Wilson addresses himself more particularly to the intelligent and confirmed believer. We make no complaint that this is not the case with regard to the general tenor of his volume, because he is himself best aware of his own design, and of the hands into which his volume is most likely to fall. He may think, too, that for persons established in their faith, there are ample tomes of deep divinity,—“strong meat” which “belongs to them who are of full age.” Yet, perhaps, we may be allowed to express, with unfeigned deference and esteem, the feeling which almost in spite of ourselves, has been excited by the perusal of these sermons, in reference to their general character, that they abound somewhat too much in the discouraging nakedness of precept; that there is in them more of the severe wisdom of truth, than of the alluring invitations of mercy; more of the fearful warning, than of the melting persuasion; more of the holy austerity of James, than of the benignant mildness of him who leaned on Jesus. But if it be so, and we trust that it will not be thought invidious to point out the seeming deficiency, it is the only one of which we have to speak, and we know not if it deserves to be termed a deficiency. To

every man is given his gift, "by the same Spirit." He who alone knows the hearts of men, chooses his instruments, and attempers them for the different work to which they are destined in the promotion of one sovereign purpose. There is one criterion of a minister's success, which, while it sets aside all *à priori* judgement of the tendency of his labours, forms the only test of their complete efficiency. That test is their usefulness; a usefulness not to be estimated by popularity, but the intimations of which cannot fail to be conveyed in secret to the faithful pastor, as the assurances which he longs to hear, that God hath "made manifest the savour of His knowledge" by his ministry. Such intimations have, we are well persuaded, amply awaited on the Author of these Discourses, and therefore in the remarks we have been led to make, we do not consider ourselves as prescribing directions to Mr. Wilson: our only purpose is to hint to those who will be disposed, from respect and affection, to look up to him as a model, the necessity of combining, if possible, the utmost fidelity of exhortation and reproof, with the most conciliatory unembarrassed exhibition of the free mercy offered in the Gospel.

The Sermon from which the following paragraph is taken, is founded on Philippians i, 19. "For I know that this shall turn to my salvation, through your prayer, and the supply of the spirit of Jesus Christ."

'The expression, *a SUPPLY of the Spirit of Jesus Christ*, may seem to intimate that on every new occasion of difficulty, an additional communication of assistance is needful, in order to render that difficulty subservient to our final benefit. Our resources must correspond, through the mercy of God, with our necessities, or every thing will decline. Former supplies will not avail us on new emergencies. Our faith soon fails, and our knowledge, our prudence, our fortitude, our resignation, our love, all quickly vanish, when fresh and unlooked-for trials arise. We then often find it impossible to apply our former experience and observation to the instant pressure. It is only by the further supply of continual strength from the Spirit of Christ, that we can maintain the conflict; and such a supply when vouchsafed, like the cooling stream to the exhausted traveller, refreshes and cheers and invigorates the soul. It secretly feeds the languid flame which seemed almost extinguished. Like the dew of Hermon that descended on the Mount of Zion, or like the precious ointment upon the head, that ran down upon the beard, even unto Aaron's beard, and went down to the skirts of his clothing, it infuses life into the fainting spirit, rouses the drooping heart, and sustains it in the severest combat.

'The word which, in the text, is rendered *supply*, is considered by a great critic (Dr. Isaac Barrow,) as signifying much more than an ordinary measure of assistance; as expressing the idea of a large supply, a provision of whatever is wanting to the Christian soldier, a collation of auxiliary force, a renewed subsidy of grace, an unusual succour

derived from the invincible and infallible Spirit of God, a power from on high, a heavenly might, which comes in at the very crisis of affairs. For when the battle has long raged and appears almost lost, when the contest is at the very height, when faith begins to fail, the arm to sink, and the soul to tremble, then the superadded grace of the Spirit of Christ opportunely bestowed, turns the hitherto doubtful day. The warrior is renewed for the fight; the battle is carried; the victory is won.

It is thus that by the aid of mutual prayer and the efficient operation of the Spirit of Christ, the Christian derives profit from affliction, joy from tribulations, hope from trouble, and life from death. It is thus that the control of our gracious Father over events which are without us, combined with the holy operations of his blessed Spirit within us, carry us forward on our journey through this world to heaven. Providence thus concurs with grace; the external circumstance with the inward disposition: the man is fitted for the burden, and the strength for the exigency. What would ruin the soul, if left to its own weakness, tends to its salvation under the control of almighty power. What would otherwise overthrow our faith, now confirms it; what would separate us from God, unites us to him. Events acquire a new character, and turn to a new end. Mutual prayer is the medium of connexion between afflictions and the supply of the Holy Ghost by which they are sanctified; it binds us to God and each other; it is an instrument of obtaining all our mercies, and a channel for conveying to us every grace.' pp. 511—514.

Art. IV. *Notes on a Visit made to some of the Prisons in Scotland and the North of England, in Company with Elizabeth Fry; with some general Observations on the Subject of Prison Discipline.* By Joseph John Gurney. 12mo. pp. 170. Price 3s. 6d. London. 1819.

THE details contained in Mr. Buxton's Inquiry, went to establish this important proposition, 'that by those jails on the one hand which are conducted on bad principles, crime and misery are produced and multiplied: and on the other hand, that prisons in which the prisoners are classified, inspected, instructed, and employed, have a powerful tendency to that by which crime and misery will certainly be lessened, viz. the reformation of Criminals.' 'To strengthen and confirm this proposition by a variety of additional facts, is,' says Mr. Gurney, 'the chief object of the present work.'

We shall lay before our readers, without comment, a few extracts from the Notes, which will prepare them for feeling the full force of Mr. Gurney's observations. The volume itself will, we trust, before long, have obtained the perusal of the larger portion of our readers.

The jails of Scotland are devoted to the incarceration of three classes of prisoners—felons, debtors, and lunatics. This last circumstance forms a dreadful peculiarity in the sufferings

of which year after year these miserable abodes are the silent scene.

'The OLD JAIL at Perth, which we inspected on the same day, is built over a gateway in the middle of the town. Although this dark and wretched building had been for some time disused as a prison, it was not at the period of our visit without its unhappy inhabitants. We found in it two lunatics in a most melancholy condition; both of them in solitary confinement:—their apartments were dirty and gloomy; and a small dark closet connected with each of the rooms was fitted up with a bed of straw. In these closets, which are far more like the dens of wild animals than the habitations of mankind, the poor men were lying with very little clothing upon them. They appeared in a state of fatuity, the almost inevitable consequence of the treatment to which they were exposed. No one resided in the house to superintend these afflicted persons, some man living in the town having been appointed to feed them at certain hours of the day. They were in fact treated exactly as if they had been beasts. *A few days after our visit, one of these poor creatures was found dead in his bed.* I suppose it to be in consequence of this event, that the other, though not recovered from his malady, again walks the streets of Perth without control. It is much to be regretted that no medium could be found between so cruel an incarceration, and total want of care.' pp. 39, 40.

Haddington county jail was visited by Mr. Gurney in August last. He found it, in consequence of a riot which had taken place in the neighbourhood, wretchedly crowded with prisoners.

'That part of the prison which is allotted to criminals and vagrants consists of four cells on the ground floor, measuring respectively thirteen feet by eight, and one on the second story, measuring eleven feet by seven. It is difficult to conceive any thing more entirely miserable than these cells. Very dark—excessively dirty—clay floors—no fire-places—straw in one corner for a bed, with perhaps a single rug—a tub in each of them, the receptacle of all filth. In one of the cells we observed three men who had been engaged in the riot; in another, a woman (the wife of one of them) and two boys; in a third, two more men and a woman (the wife of one of them.) We understood that one of these women was a prisoner, the other a visitor; but have since been informed by the jailer that they were both visitors.

'None of the prisoners were ironed, except one man who had attempted to break prison. This unfortunate person was fastened to a long iron bar. His legs, being passed through rings attached to the bar, were kept about two feet asunder, which distance might be increased to *three feet and a half* at the pleasure of the jailer. This cruel and shameful mode of confinement, which prevented the man from undressing, or from resting with any comfort to himself during the night, and which, by the constant separation of the legs, amounted to positive torture, had been continued for several days. We earnestly entreated for his deliverance, but apparently without effect.

' Another scene of still greater barbarity was in reserve for us. In the fourth cell—a cell as miserable as the rest—was a young man in a state of lunacy. No one knew who he was or whence he came; but having had the misfortune to frequent the premises of some gentleman in the neighbourhood, and to injure his garden seats, and being considered mischievous, he was consigned to this abominable dungeon, where he had been at the date of our visit, in unvaried solitary confinement, for eighteen months. W. Horne, Esq. the sheriff of the county, has kindly engaged to ameliorate, as far as lies in his power, the situation of this most afflicted individual. It is most obvious that his present place of confinement is in every respect improper.

' No clothing is allowed in this prison; no medical man attends it; no chaplain visits it. Its miserable inmates never leave their cells, for there is no change of rooms and no airing-ground; nor can they be under any one's constant and immediate care, for the jailer lives away from the prison. They can however keep up an almost unchecked communication with the people of the town, as the small grated windows of their cells all of them look upon the streets. We observed a lad on the outside of the prison, seated on a ledge of the wall, in close conversation with the three men who had been committed for rioting. The prisoners were at this time allowed nothing but water and four pennyworth of bread daily. I have since learned from the jailer, that this was a short allowance by way of punishment for refractory conduct, and that they usually have eight pence a day. Those who were in the jail when we visited it, appeared in a remarkably careless and insensible state of mind. This we could not but attribute partly to the hardships and neglect which they here experience.

' I have yet to describe the most objectionable point of this terrible prison, namely, its accommodations for those debtors *who are not burgesses*. There were at this time three men of this description in the prison: shortly before there had been five; and at one time, seven. These unhappy persons, innocent as they are of any punishable offence,—be they many or be they few, be they healthy or be they sick,—are confined day and night, without any change or intermission whatsoever, in a closet containing one small bed, and measuring not quite nine feet square.

' As we passed through Haddingtonshire, we were struck with the richness and fertility of the country, and with the uncommon abundance of the crops which it produces. It is considered one of the wealthiest counties in Scotland. Surely, then, we may indulge the pleasing expectation, that the inhabitants of this county, and especially its very liberal magistrates, will no longer suffer it to continue without such a prison as will tend to the reformation of offenders; such a one at any rate, as will not, like their present jail, violate the common principles of justice and humanity.' pp. 18—22.

In consequence of Mr. Gurney's visit, the cells have been cleansed of their filth, and the poor lunatic is 'now lodged in a better apartment up stairs, is well fed and clothed, and

'appears clean and comfortable.' Can any thing more strikingly demonstrate the benefits likely to result from the visits of benevolent individuals? Mr. Gurney devotes a whole chapter to pressing upon his readers the importance of establishing Visiting Committees, without which, whatsoever improvements may be introduced into the system of Prison Discipline, they are not likely to be either efficient or permanent. Of the sufferings endured by lunatics, another most affecting instance is given in the statement of a highly respectable gentleman who lately visited the Jail at Inverness.

'All the cells were unoccupied but one. On advancing to open the door of that cell, our conductor observed we had better stand back a little, as the gallery was very offensive on the first opening of the door, and that it was almost too much for *him*, though he was used to it,—or words to that effect. In a minute or two my friend stepped into the cell; but almost immediately retreated, overcome by the closeness and intolerable stench: I myself stood at the door for some time. The prisoner was lying on his mattress upon the floor, at the further corner of his cell. He made no answer to some questions I put to him, but wept very much. I then discovered that he had been tried for an attempt to assassinate some person, and had been sentenced to confinement on the ground of his derangement. He appeared not to have been shaved for some time, and his countenance was very ghastly: he seldom takes advantage of the occasional permission to step out of his cell into the gallery. The only place for the admission of air into his cell, when the door is shut, is an aperture in the wall between the cell and the gallery. The wall appeared to me several feet thick, and the smaller end of the aperture about eighteen or twenty inches square, with strong iron bars let in. The general appearance of this prison in the interior is dirty and disgusting, but the cell of the poor convict was *horribly loathsome*. I feel it quite impossible to give a character of the hot sickly stench which formed, at the moment when I saw him, and which must generally form the atmosphere of this poor human being. It did not arise wholly from the tub, which I observed in one corner of the cell, and which, by the way, seemed more than full. The poor creature had inhabited the cell *six years*.' pp. 108, 109.

No measure seems more imperatively called for, than the immediate erection of lunatic asylums in Scotland. A few have of late years been built, but the number is very insufficient. In many parts of that country, 'insane persons are either suffered to roam at perfect liberty, or are immured in solitary dungeons.'

If our English jails are not the abodes of the lunatic, they witness the infliction of almost equal severities upon another class, the sum of whose offending may possibly rise no higher than theirs, being the result of unavoidable misfortune: we mean vagrants, who, by the law of the land, on applying for a pass, subject themselves to a week or a fortnight's miserable impri-

sonment, in company with the vilest offenders. In Doncaster jail, at the time of Mr. Gurney's visit, one of the vagrants was a Scotch woman, who, having lost her husband, and having herself just recovered from a serious illness, was travelling homewards in company with a little child.

'She complained bitterly of her situation. "What could I do?" she said—"I dared not steal; I liked not to beg; destitute and afflicted, what could I do, but apply to the magistrates for a pass? The consequence is, that I am shut up for a week in prison, and exposed, perhaps, to the worst and most vicious of men."'

At Durham, the House of Correction is now used only for vagrants. It is built against a steep bank close by the river.

'The unfortunate persons who are confined in this prison, are obliged to pass the night in a damp and most dismal vault, measuring nineteen feet and a half by fourteen, and built immediately above the level of the river, but thirty-three steps below the street from which you enter the prison. *This dungeon is entirely without light, nor does it admit any air except from the passage which leads to it.** Fifteen persons have at times been locked up in it together. These vagrants are allowed no other bedding than straw and a few rugs. When it is considered that those to whom this detestable lodging is allotted, are often guilty of no other offence than that of passing from one place to another, and begging some assistance, it cannot be denied, that in being consigned to such a place, they are treated with extreme injustice and cruelty.'

The present state of the law with regard to vagrants, is thus stated in a note.

'By 17 Geo. II. cap. 5, it is enacted, that rogues, vagabonds, and beggars, who are found in any parish to which they do not legally belong, should be apprehended, and committed to the house of correction for any term not exceeding a month, and should afterwards receive a pass from a magistrate. This pass obliges the constable to convey them to the next parish, and entitles the travellers to support from the officers of the parishes, which lie on the direct way in succession, until they arrive at their homes. By 32 Geo. III. ch. 45, it is further enacted, that such passes shall not be given, until the parties for whom they are required have been either privately whipped, or imprisoned in the house of correction for not less than seven days.

'It often happens that innocent but distressed persons, journeying homeward, are under the necessity of applying for passes. These they cannot receive, except on the ground of being considered rogues and vagabonds, nor until they have suffered a punishment always disgraceful, and sometimes, in consequence of the bad state of our prisons, not a little terrible. This is a manifest injustice, and ought to

* The same is the case with respect to the male vagrants' room in Doncaster jail.

be remedied. There is, however, a still greater abuse, which prevails in connexion with these Acts of Parliament.

‘ When poor persons, residing in a parish to which they do not belong, become chargeable to that parish, they are to be conveyed by the officers of the parish, under 13 and 14 Car II. ch. 12, or an order signed by two justices of the peace, *to the place of their legal settlement*. In order to avoid the expence of this removal—an expence which in most cases devolves on the removing parish—it is a very common practice to entice such distressed persons into an act of public begging; and after punishing them as rogues and vagabonds, to send them home to their parishes on a common vagrant’s pass.

‘ This flagrant but prevalent abuse demands the early attention of the British legislature; for it is not only totally at variance from the principles of common justice, but it strikes at the root of those moral and independent feelings in the minds of the lower orders of the people, which are the best security to society at large.—Vid. Nolan on the Poor Laws.’ pp. 2, 3.

The case of the *debtor* in the Scotch Prisons, is almost equally disgraceful to humanity. In consequence of the law which, in the event of his escaping from prison, holds the jailer, and through the jailer the magistrate who issued the warrant, responsible for the debt, he is consigned to the most rigorous confinement. He has no yard to walk in, no means of taking exercise or changing the air, but is kept like the vilest criminal, in some miserable and fetid apartment, which he is never permitted to quit even for a moment. At Aberdeen, the accommodations for debtors consist of two very small rooms on the same floor, (a landing place connecting them,) and a little sleeping room immediately above them. Within this contracted place there were, at the period of our Author’s visit, about twelve debtors, crowded together day and night. In Perth county jail, there is an airy court-yard connected with the apartments for debtors, but, ‘ strange to say, no use is allowed to be made ‘ of it.’ Besides this airing ground, in which (on the pretence of insecurity) no one may take exercise, it is remarkable, that there should also be ‘ an excellent infirmary, in which the sick ‘ are not placed.’

The Author thus sums up the peculiarities which he observed in the construction and management of many of the jails in Scotland.

‘ No airing grounds; no change of rooms; tubs in the prisoners’ cells for the reception of every kind of filth; black holes; *no religious service*; jailers living away from their prisons; consequently, an impossibility of inspection, and an almost total absence of care; free communication through the windows of the cells with the public. To which may be added (the use of) the long iron bar which is fixed in the floor, and through which the legs of the prisoners are fastened by

rings. This, as far as we have observed, is the most usual method of chaining in Scotland, and a more cruel one could not easily have been devised; for it not only keeps the legs of the prisoner constantly apart from each other, but prevents his undressing or going to bed.

The yet more terrible punishment, *the black hole*, awaits the prisoner who has been imprudent, or rather, desperate enough to attempt to escape from his misery.

With regard to one of the above peculiarities, the general deficiency of any provision for the religious instruction of the prisoners, the reader will perhaps learn with some surprise, that Glasgow jail presents a flagrant instance of this disgraceful omission. The Infirmary in this prison, (although it is of very recent erection,) is said to be so insecure, that it cannot be used.

Exactly similar is the case with the chapel. The consequence of this last defect is lamentable in the highest degree; for although there are seldom less than two hundred prisoners in the jail,—two hundred persons who of all others probably in the city stand most in need of spiritual help,—no public worship ever takes place amongst them; nor is any instruction known to these unhappy beings, but that by which they contaminate and corrupt one another.

The result of the whole is, that this prison is become a fruitful source of very extensive evil. Vast numbers of offenders pass through it in the course of the year—the number of criminals committed during the last three years amounting to three thousand and sixty-eight; and the jailer assured us that they uniformly leave the prison worse than when they entered it; settled in habits of idleness, devoted to their own corruptions, more than ready for the perpetration of new crimes. *He reckons, that of those who have been once committed, two-thirds come back again.* pp. 52, 53.

In Perth jail also, which often contains a large number of prisoners, there is no place of worship, nor any provision whatsoever for religious care over its inmates. 'How disgraceful,' adds the Author, 'is such an omission in a Christian country! and how extraordinary in Scotland, where the communication of religious knowledge, is, for the most part, an object of so great attention!'

Some few exceptions to the general character of the Northern Prisons, presented themselves. The Bridewell at Aberdeen, and the House of Correction at Preston, are given as instances approaching in some respects, though still defective, to the standard of excellence as laid down in Mr. Buxton's "Inquiry." The Prisons at Wakefield, York, Edinburgh, Lancaster, Liverpool, and Manchester, belong to an intermediate class, to which, nevertheless, must be considered as attaching a tendency rather to increase than to diminish crime. This is very strikingly recognised in an admirable Report presented at the adjourned Michaelmas sessions, in the past year, for the West Riding of Yorkshire, by a committee of magistrates, including Mr. Stuart Wortley,

the member for the county, who had been appointed to inquire into the state of the Wakefield House of Correction. Many who enter into these receptacles of the guilty, accused of a first, and perhaps a trifling offence, of which they may possibly be declared not guilty, 'come out of the society into which they have been *'forced by the defective accommodations of the prison, trained and prepared for a more matured course of vice.'*

'When we consider,' proceeds the Report, 'the description of faults (crimes they cannot be called) for the commission of which we are daily called upon to send persons into confinement, such as quarrels between masters and workmen, misbehaviour of apprentices, disobedience of orders of bastardy, and several other such, how can we justify to ourselves the leaving the prison so wanting in the opportunities of separation, that these persons must be exposed to pass their periods of confinement in the society of accused and convicted felons and of vagrants? And what must be our feelings when called upon to pass the sentence of the law upon a criminal perhaps not yet grown to manhood, or but just beginning a course of vice, if, while we are going through the mockery of calling him to a sense of his former misconduct, and expressing the hope that his punishment may lead to his future amendment, we are conscious that we are, *from the neglect of a duty of which the law has not left us even the excuse of ignorance*, in fact consigning him to an imprisonment, during which it is almost certain that all the good principles still left in him, will be destroyed, and that he will acquire those acquaintances and lessons, which will fit him for other and more atrocious crimes?'

pp. 93, 94, Note.

Mr. Gurney's general observations, in which he states that it has been his 'particular endeavour to represent and embody the 'sentiments of his sister, Mrs. Fry,' touch briefly, in the First Chapter, on the several heads—food, clothing, firing, sleeping, irons, cleanliness, inspection, superintendence, classification, instruction, and employment. The intelligent and pious reader will be particularly gratified by the correct views as well as practical wisdom which they exhibit. Nothing chimerical attaches to either the projects recommended, or the expectations indicated as to their success. The bias of all men to evil is distinctly recognised, and education and employment are contended for, not as sufficient to counteract this bias, but as rendered the more necessary by the pernicious activity of this evil principle in the absence of moral restraint. It is admitted that 'a considerable proportion of the criminals committed to 'our jails, are able to read.'

'I calculate, that in England, at least one-third of such persons have received some education, and nearly two-thirds none at all: in Scotland the proportion of criminals who can read is considerably greater. It must be acknowledged, therefore, that teaching to read is no certain antidote against the commission of crime. If connected,

as it always ought to be, with instruction in the holy Scriptures, it is indeed a powerful means of good; but the heart of man is declared to be "deceitful above all things;" it is exposed on every side to temptation; and its depravity is not to be changed into purity, by any merely human contrivances. No wonder, therefore, that some amongst the many who have been taught to read the Scriptures, but whose minds have not been actually brought under the influence of religious principle, are numbered with the perpetrators of crime; and as education becomes more universal, it must be expected that the proportionate number of our literate criminals will increase. It were, however, much to be lamented, did these considerations discourage us from promoting, by every method in our power, the religious instruction of the ignorant, whether they be bond or free. Such instruction may not always succeed in accomplishing its object; but no one can deny its having a *tendency* to encourage good, and to discourage evil. It is the most effectual instrument, which Providence has placed within our reach, for softening and improving the human mind, and preparing it for the work of the Divine Spirit; for eradicating from it the principles of falsehood, cruelty, and injustice, and implanting in it those of honesty, sobriety, and charity. If we make use of this instrument in a right disposition, we have reason to believe, that the blessing of the Almighty will rest upon our efforts; and although, through the influence of counteracting causes, those efforts may sometimes be foiled, yet we may well be encouraged by the conspicuous and important fact, that we find amongst the ignorant, not only the most numerous, but by far the most hardened and atrocious criminals.' pp. 127, 128.

The Second Chapter, which is devoted to the subject of Visiting Committees, contains a most interesting and encouraging communication from some active members of the Ladies' Association for visiting Newgate, which will, we trust, lead to the institution of similar associations, conducted with the same unexceptionable prudence and unwearied benevolence, throughout the kingdom. At Bristol, we understand that a Ladies' Committee has already been formed, the result of whose labours in the sphere which they have chosen for their first experiment, has been of a nature which has exceeded their most sanguine anticipations. Similar associations have been formed, under the sanction of the magistracy, at Glasgow, Liverpool, and York. With regard to Newgate, 'out of the whole number of women who have been under the care of the Ladies' Association, *only four* have returned to Newgate convicted of fresh offences;' while out of 203 men, 47 of those convicted, had, *within the two preceding years*, been confined there before. The commitments on the female side, were, previously to the establishment of that association, as three to five more numerous than the returns on the male side: the returns on the female side *now*, are, therefore, shewn to be, to the returns on the female side *then*, as one twelfth is to three fifths, or as 1 to 7. This fact speaks for itself in language stronger than argument.

'Every one is aware,' says Mr. Gurney, 'that in attempting that reformation, we have generally to operate upon persons of disorderly habits and depraved minds. While we keep this fact in view, we shall not be surprised at frequent disappointments; but when most disappointed, we shall at least have avoided the evils of the old system, because our prisoners will not, at any rate, be turned out upon the public, *worse than when we received them into prison*.'

'Much more than this, however, will be effected. Let it be remembered, that these miserable beings have been very little used to kind and sedulous attentions: that, for the most part, society has done them no other justice, than to punish them for their crimes; that they have hitherto lived, in great measure, beyond the sphere of christian charity. When such persons shall be brought under the influence of that charity, when sympathy shall meet them in their sorrows, when that kind care, to which they have been so little accustomed, shall be extended over them, when they shall be carefully instructed and regularly occupied—the fruits will undoubtedly appear. The best feelings of our prisoners will soon be excited, a door of hope opened before them, and a stimulus wholly novel given to every virtuous resolution. Finally, we may believe, that the blessing of the Almighty will not be withheld: a *change of heart* in those who are thus placed under our care, will be the *occasional*, a *change of habits*, the *frequent* result of our efforts.' pp. 143, 144.

We trust that a case will appear to all our readers fully made out, as calling upon them for their immediate personal exertions, not merely to promote the adoption of legislative measures, having for their object the abuse of existing evils in the Prison system, but to aid in doing *the much that may be done for the improvement of the actual state of our prisons as they now are*. The appeal is addressed to Christians of both sexes as such, as the disciples of Him who came "to seek and to save" "that which was lost," and who has said, as the strongest motive to such efforts: "Verily I say unto you, inasmuch as ye" "have done it unto one of the least of these my brethren, ye have" "done it unto ME."

Art. V. *Recollections of Japan*. Comprising a particular Account of the Religion, Language, Government, Laws, and Manners of the People. By Captain Golownin, R. N. Author of "Narrative of a Three-Years' Captivity in Japan." To which is prefixed, Chronological Details of the Rise, Decline, and Renewal of British Commercial Intercourse with that Country. 8vo. pp. 302. London. 1819.

CAPTAIN Golownin, in his former work, professed to relate what he had seen; he now undertakes to relate what he collects. We find, however, no reason to suspect that he has had recourse to his imagination to supply the occasional failures of his memory. The same simplicity of style and apparent honesty which characterized his former volumes, are to be found in this, so far as the authorship of our worthy Captain is con-

cerned ; but, unfortunately, these "Recollections" are so burdened with the researches and elucidations of his Editor, that they serve only as the text for a running commentary. There is, however, one good purpose which this mass of made-up matter answers ; it affords indisputable proof, that the portion of the volume assigned to Captain Golownin, has been supplied entirely by himself, since, had the accounts given in his name been forged, they would scarcely have been so scanty as they are. Leaving, therefore, the extracts from Messrs. Adams, Saris, Purchas, Thunberg, Charlevoix, Koempfer, Broughton, Krusenstern, Langsdorff, and Sir T. S. Raffles, we shall do Captain Golownin the justice of confining our remarks to his *Recollections*, which, though the least bulky, are not the least valuable part of the volume:

The remarks on the geographical situation and climate of Japan, and the traditions of the natives, with respect to their origin as a nation, contain nothing very new or valuable, but when the Author comes to speak of the national character of the Japanese, his communications are entitled to some attention. Cruelty and perfidy are the qualities by which the Japanese have, in the estimation of Europeans, long been distinguished ; but the honourable testimony of men who fell into their hands defenceless, under circumstances that would have formed an excuse for their putting an unfavourable construction on all that they might see or hear, ought not to be overlooked. The hatred of the Japanese against Christianity, and the dreadful tortures to which they subjected its professors, have been repeatedly urged against them, as proofs of the diabolical malice and cruelty of their natures : but by whom have these charges been brought ? By men who themselves kindle fires for the destruction of their fellow Christians, on account of some alleged errors in matters of faith. The progress of Christianity at first, under the influence of the Portuguese priests, was incredibly rapid ; the writings of the early missionaries abound with eulogies on the piety and docility of their Japanese converts. But these Neophytes were soon disgusted by perceiving that while their teachers and spiritual guides talked to them of Christ's kingdom, their thoughts were more bent upon establishing a kingdom of their own ; that they were occupied more with the present world than with the world to come.

'If we examine dispassionately,' says our Author, 'and without prejudice, the real, though hidden motive which impelled the Portuguese, and then the Spaniards to preach the Catholic faith in Japan, if we consider their licentious conduct in that country, and the evils which they caused in it, by endeavouring to annihilate the religion which had long prevailed, to overturn the legitimate authority, and to subjugate a numerous, peaceful, and harmless people ; if we re-

member that the plans of those shameless hypocrites disturbed the tranquillity of the nation, and excited a bloody civil war, can we then wonder at the cruelties of the Japanese towards the Christians? Do not the Catholics themselves justify these persecutions, by their Inquisition, and their proceedings towards the Protestants? Notwithstanding this, the missionaries expelled from Japan, represent the nation whom they could not succeed in deceiving, as cunning, faithless, ungrateful, revengeful, in short, in such odious colours, that it would be hardly possible to find a being who merited to be compared with a Japanese. These accounts, inspired by monastic rage, have been taken in Europe for genuine; whilst the horror impressed on the Japanese, of every thing relative to the Christian religion, and the principle of their distrustful policy, not to suffer their country to be entered by any Christian, and to keep them as much as possible from their coasts, doubtless confirm the calumnious accounts given of this people. This firm belief in the detestable character of the Japanese, goes so far, that such expressions as *Japanese malice!* *Japanese treachery!* are become proverbial. Fortune reserved it for me, during an imprisonment of twenty seven months, to convince myself of the contrary, and the narrative of my adventures, has, I think, afforded sufficient proof that the Japanese are not what the Europeans take them to be.' pp. 19.

The religious polity of the Japanese, closely resembles, in several remarkable points, that of the Roman Catholics. They have their outward ceremonies cloaking their inward scepticism; their ecclesiastical orders, and their religious communities of both sexes, answering to the monks and nuns of the Romish Church, and doubtless as useful and moral a class of personages. They have likewise their Pope, or spiritual Emperor, called Kin-Rey, who has the power not only of conferring the highest ecclesiastical dignities, but also of bestowing on the superior officers of state, the title of Kami, a spiritual distinction, which it is esteemed the highest honour to obtain. The Kin-Rey is not, however, so easy of access as his Holiness of Rome, being invisible to all persons except his own household, and the officers of the Sovereign, who are often sent to him.

'Once a year only, upon a great festival, he walks in a gallery which is open below, so that every body can approach, and see his feet. He always wears silk clothes, which, from the very first preparation of the silk, are manufactured by the hands of pure virgins. His meals are brought to him each time in new vessels, which are then broken. This, say the Japanese, is done because nobody is worthy to eat out of the same vessel after him; if any one ventured it, or did it by mistake, he would immediately die.' p. 63.

The Japanese possess many tenets in common with the Bramins, from whom their religion appears to have been derived, but the doctrines of Confucius are held in much esteem among the learned. The common people, as in more civilized coun-

tries, content themselves with the ceremonial and pageantry of superstition, and they have a convenient mode of performing their religious duties, which likewise prevails in some parts of India, that of praying by machinery.

'On their high-roads, every mountain, every hill, every cliff is consecrated to some divinity; at all these places, therefore, travellers have to repeat prayers, and frequently, several times over. But as the fulfilment of this duty would detain pious travellers too long on the road, the Japanese have invented the following means to prevent this inconvenience. Upon these spots, consecrated to divinities, they set up posts, in case there are none already there to mark the distances. In these posts a long vertical cut is made, about an *arsheen* and a half above the ground, on which a flat round iron plate turns, like a sheave in a block. Upon this plate the prayer is engraved, which is dedicated to the divinity of the place; to turn it round is equivalent to repeating the prayer, and the prayer is supposed to be repeated as many times as it turns round. In this manner the traveller is able, without stopping, and merely by turning the plate with his fingers, to send up even more prayers to the divinity than he is obliged to do.' p. 57.

There are, it seems, a vast number of sects in Japan, and all religious opinions are tolerated, excepting the Christian religion. Change of sect is represented as creating neither enmity, nor obloquy; and though the attempt to proselyte to any particular mode of faith, is forbidden by the laws, yet every man may convert himself to any that suits either his interest or fancy, without incurring the slightest inconvenience.

The government of Japan is divided between the temporal, and the spiritual emperors: the latter, however, scarcely ever interferes with matters of state, contenting himself with quiescent luxury, and with receiving from his co-partner in empire, manifestations of respect in the shape of embassies and presents. Among the latter, there is one of a singular description, which custom has rendered it impossible to dispense with; it is a white crane with a black head, which must be offered at the commencement of every year, and which must be caught by the emperor himself, unless disabled by sickness, in which case the heir apparent must take the obligation upon himself. Care is taken to render the chase as little fatiguing and as little liable to disappointment as possible, by confining it to a valley, surrounded by mountains, and intersected by lakes and rivulets. Within this valley, no one except the emperor or his successor, is allowed to kill any birds; they consequently increase rapidly, and as the Japanese are very skilful in the management of falcons and hawks, the expected tribute from the hand of royalty is procured without any difficulty. Captain G.'s account of the executive government, and of the public functionaries of Japan, is very concise.

‘ The Japanese empire consists of many principalities, which are governed by the Damjos, or reigning princes, and of the provinces belonging to the Emperor himself, the administration of which is entrusted to governors. The number of reigning princes in Japan is more than two hundred; the possessions of most of them are but small; but some of them are extremely powerful: thus, for example, the Damjo of Sindai, when he comes to the capital, has a court and attendants which amount to sixty thousand persons. The dignity of all the reigning princes is hereditary, and properly always belongs to the eldest son; but a laudable and useful ambition in the princes to have only worthy successors, frequently causes them to break through this rule. If the eldest son is incapable of supplying the place of his father, the ablest of the younger sons obtains the right of succeeding him. It not unfrequently happens that a prince, induced by the incapacity of all his children, deprives them of the succession, and adopts the most worthy of the younger sons of another prince, has him educated under his own eye, and leaves him his title and his possessions. The consequence of this measure is, that the reigning princes in Japan, are almost always sensible men, well versed in public affairs: hence, too, they are so formidable to the Emperor, as they can always restrain his power within the due bounds!’

The same privilege which custom has authorized, of passing over children not only in the order of their birth, but even sometimes entirely, in favour of strangers, is claimed by the nobility, as well as the princes; and indeed all ranks may adopt children, though not beyond three in number; or should they die, it is presumed to be a proof that the will of the gods is not favourable to the action.

The military profession is held in great honour by the Japanese. The mercantile part of the community, are, on the contrary, looked upon with little respect, excepting what is paid to their wealth: from rank they are entirely excluded. There are slaves in Japan, who are entirely the property of their masters, these are descendants either from prisoners of war, formerly taken in China, Corea, &c. or the offspring of those who have themselves been sold by their parents, from poverty and inability to bring them up. This traffic in children is still carried on, but the law respecting making prisoners slaves, was abolished at the time that the Christian religion was forbidden; and they are now kept in confinement for life, according to one of the most ancient laws of Japan, in order that they may not communicate either their religion or their manners to the people. It was this fate that Captain Golownin particularly dreaded, when he first fell into the power of the Japanese.

The Japanese laws are few in number, and sanguinary in principle; which occasions them, like laws of the same description in other countries, to be evaded, whenever those

who have the administration of them can possibly favour the parties accused.

• The Japanese (says Captain G) are well skilled in the art of education. They instruct their children early in reading, writing, religion, the history of their country, and geography, and when they are older the art of war. But what is more important, they know how to inspire them, from their youth, with patience, modesty, and politeness: virtues which the Japanese possess in a remarkable degree, and which we often experienced in them.' p. 105.

The general habits of the people are peaceful, temperate, and cleanly, but it must be added, highly dissolute. The internal commerce of Japan is very considerable. Their fisheries are one great source of employment and profit: fish constitute the greater proportion of their diet, and they light their houses with the oil. Rice and radishes are the principal articles of cultivation, silk and cotton those of manufacture. Of the latter articles they have great abundance, as is evidenced by the number of garments worn by individuals of both sexes; the females, in particular, in some instances, incumbering themselves with as many as twenty at a time. Respecting the population and revenues of Japan, Captain Golownin declines hazarding a conjecture; the natives themselves appear quite ignorant upon the point. A country, however, which enjoys a salubrious climate and uninterrupted peace, must be populous. For two centuries past, Japan has had to sustain no wars, either abroad or at home. Epidemics are little known in this country, the habits of the people are temperate, and the means of subsistence are in general easily procured. Under these circumstances, there is no reason to suppose that Japan is less populous than China. The statements that are made by the natives themselves indeed, leave sober credence far behind. They affirm, that Yeddo, the capital of the empire, contains ten millions of inhabitants, among whom, according to their accounts, are thirty-six thousand blind persons, who, along with the rest of the blind scattered throughout the empire, are united into a society which is governed by a prince of its own choosing, and has its peculiar laws and privileges. 'They have their own assistants, treasurers, &c. who are all blind,' and the earnings of the community in the different works which they are capable of undertaking, are delivered to the prince, and placed in the treasury for the general good.

This prodigious population 'frequently obliges poor people,' says our Author, 'to kill their children when they are weakly and deformed.' The laws, it seems, prohibit these murders under severe penalties, but 'the government never inquires rigorously how the children died,' and the parents are consequently

never called to account. Other checks, in the shape of immorality, however, present themselves. It is stated in the notes that a decrease in population has taken place, which is in part accounted for by the extreme 'frequency of suicide in Japan!' The Editor unfortunately has been very sparing of his authorities, which very considerably lessens our obligation to him for the additional information his notes contain. Their chief use seems, indeed, to be to shew how extremely little the text which they profess to illustrate, but with which they are often at variance, has added to our previous stock of information. Captain Gollownin frankly owns that the means he had of collecting information respecting the people, were extremely limited, and that the greater part of the notices he has given to the public, were derived from conversations with the interpreters and guards. Nevertheless, as being collected on the spot, they may serve, by their concurrent testimony, to strengthen our confidence in the reports of former travellers; and had these "Recollections" been modestly appended to the simple narrative of his sufferings, their rather meagre contents could not fairly have been made the subject of remark. The Editor has done his best to give importance to the work, and though the signs of book-making are rather too palpable, the volume will be acceptable to general readers, as furnishing them with the best information we possess, as to the singular people to whom the worthy Captain is, in his *Recollections*, so solicitous to do justice.

Art. VI. *Indian Church History*, or an Account of the first planting of the Gospel in Syria, Mesopotamia, and India: with an accurate Relation of the first Christian Missions in China, collected from the first Authorities extant in the Writings of the Oriental and European Historians, with genuine and select Translations of many Original Pieces. By Thomas Yeates. 8vo. pp. 208. Price 6s. 1818.

THE 'Acts of the Apostles,' as it is the most interesting account which we possess of the early promulgation of the Christian faith, is probably the only genuine document worthy of our confidence, which details the proceedings of any of the chosen and extraordinary persons originally employed by Christ, as the messengers of his truth to mankind. The facts which that invaluable record exhibits, are such as came for the most part under the immediate observation of the writer, '*quorum pars magna fuit*,' or were supplied by the testimony of those who were eye-witnesses of them and his associates. With few exceptions, Luke has limited the subject of his History, to transactions that relate to the Apostle Paul, as employed in introducing the Gospel among the Gentiles. It is not, however, to be supposed that the other Apostles of Christ were deficient in any of the duties resulting from their high appointment. We have

indeed, from the very circumstance of their being selected and qualified by Him as his special servants, the strongest presumption that, ere the death by which they glorified God removed them from the world, they had preached repentance and remission of sins among nations whose dwellings were far remote from Jerusalem. Syria, Cilicia, and Asia, Macedonia and Italy, were favoured with Apostolic visits, and received in the earliest period of the Christian history the word of life; and unquestionably other countries were, during the same age, enlightened by Divine truth, and numerous testimonies to its power obtained in the conversion of their idolatrous inhabitants. Authentic accounts of such changes, of the progress of Christianity among the nations, and the proceedings of the persons who first dispensed its blessings to numerous tribes of men, would be highly gratifying. But do such accounts exist? Where are they to be found? To what extent shall we be enabled to make additions to the Scriptural records on this subject? There is an abundance of relations concerning the first promulgators of the Christian faith; but little indeed that is worthy of the credit due to genuine history, is to be found among them. Fabulous narratives and pompous legends have been copiously furnished, by men whose ingenuity was greater than their honesty, to excite and gratify the spirit of superstitious curiosity in the multitude; a spirit of which these compilers well knew how to avail themselves for their own purposes and interest. The passions of men, every where the same, have been engaged with surprising facility on the side of superstition; and credulity has told its wonderful tales to willing hearers who have become believers in the most extravagant and senseless stories. It is well known what impositions have been practised in the Romish Church, and how its legends have subserved the cause of its tyrannic rulers. The Oriental Churches may be much less marked by the corruptions which have pervaded those of the West, but all seem to have gone out of the way, and in a less or a greater measure, to have lost the simplicity of the Gospel.

So long as that simplicity was preserved, Divine truth in its native purity would be to Christians the object of research, and the display of its moral effects, their chief solicitude. The aid which they would derive from their ministers, would be valued chiefly as it was adapted to assist them in the cultivation of devotional and practical principles. In whatever connexion we find in Christian Ministers a prominence of character that is related, not to the enlightened and spiritual profession of Christians, but to official circumstances of rank and authority, to rites, and ceremonies, and external services,—where the *orders* and *avocations* of the priesthood are almost every thing in a Church, we may safely draw the conclusion, that the Institutions of Christi-

anity exist not in those cases in their purity, and that the great purposes of the Gospel are failing of their accomplishment there. This, there is reason to fear, is the state of the 'Indian Churches.'

We entirely agree with Mr. Yeates in his opinion, that the 'Acts of the Apostles' abounds with examples for all Christian Churches and Missions for every succeeding age, and lays down the Divine plan for the evangelization of the whole world: but who can agree with him in the following strange notions?

'In this divine history, we perceive that the spiritual kingdom about to be established by the promulgation of the Gospel is found to bear some proportion with the form of the Israelitish government, according to the Mosaical institution. This is a point material to our purpose, especially as it will serve to correct our ideas relative to the number, rank, and qualifications of those excellent and inspired men, who were ordained for so great and stupendous a work as the Conversion of Mankind. These persons were not so few, nor their powers and spheres of action so limited, as some incautiously conclude: for as the work was great, so were their numbers, means, and resources, likewise considerable. The twelve Apostles, invested with the supreme power in all things pertaining to the government of the Church, correspond to the princes of the twelve Tribes under the old Law. Next in order to the Apostles, were the seventy-two Disciples. These corresponded with the number and dignity of the seventy Elders of Israel. The third order in the Apostolic Church, was that of the Brethren, which according to number, corresponded with the heads of thousands ordained by Moses. And whereas we read of the hundred and twenty, exclusive of the Apostles, the like we also find in the Mosaical Institution. The Judges of forty-eight Levitical cities, together with the seventy and two Elders, make up the number one hundred and twenty. The Captains of thousands, in the time of Moses, amounted to six hundred, and the Brethren of the Apostolic church, amounted to about the same number, according to St. Paul, who were witnesses of Christ's Ascension. And that the Apostolic Church consisted of these three orders, the form of address observed in the celebrated epistle, Acts, ch. xv. ver. 23. is a sufficient proof. Thus did the civil government, instituted by Moses, bear some proportion and likeness to the spiritual hierarchy of the Apostolic Church.' pp. 8—10.

Is it possible for any reader of Mr. Yeates's book to peruse such sentences as these, without drawing the most unfavourable conclusions as to his qualifications for the office of investigating the Christian Antiquities of the East? These reveries, our readers will properly imagine, cannot be related to the sober spirit which is necessary for attempting to trace the progress of true religion among the Orientals, or any other nations. They will infer that an Author who can set out in this manner, will be less disposed to inquire into the evidences of a spiritual religion, than to exhibit the *form* of godliness in the clerical distinctions and pre-

tensions which have no relation to its *power*. And should this be the conclusion of the reader, we honestly confess, that it will, in our opinion, be with no remarkable feeling of disappointment that he will close the volume. Of pompous names, both of Bishops and Churches, he will find no deficiency in proceeding through the work, but of the proper beauty and glory of Christian Churches, he will find few memorials.

Let us look a little into the absurdities which Mr. Yeates has crowded into the fore-cited passage. Where does he find any account of the 'seventy-two disciples,' in the Acts of the Apostles? Where does he 'read of the hundred and twenty, exclusive of the Apostles?' Where does he learn that the Brethren constituted the third order in the Apostolic Church? The hundred and twenty (Acts i, 15.) most certainly included the Apostles, and probably several of the seventy. The form of address, Acts xv. 23, is a sufficient proof that the letters sent from Jerusalem to the churches of the converted Gentiles, were the letters of the Apostles and Elders and the whole Christian community (συν ὅλη τῇ ἐκκλησίᾳ, v. 22.) Any man who reads the New Testament with the least attention, may perceive that the application of "*Brethren*" (ἀδελφοί) is given to *all* Christians, and has no reference whatever to any class or 'order' of ministers. We scarcely know in what terms sufficiently strong to deprecate the manner in which Mr. Yeates proceeds in the construction of his strange hypothesis; the extravagant licence which he has permitted himself to use, respecting the plainest accounts in the Scriptures, and the worse than unedifying exhibition which he has made of his talents, in his attempt to shew that 'the civil government instituted by Moses, bore some proportion and likeness to the spiritual hierarchy of the Apostolic Church!' What can we expect of sober investigation, after this flight of absurdity?

Mr. Yeates, after referring to the variety of opinion respecting the place where one of the seven Catholic Epistles was written, proceeds in the following manner.

'All this, says Michaelis, leaves the matter in doubt, whether St. Peter wrote this Epistle at Babylon, in Egypt, or at Rome, and M. Mosheim acknowledges as much throughout that preface. See Michaelis's Introductory Lectures, Lond. 1780. p. 321. It is truly surprising that none of these learned men can agree on this matter. Certainly it belongs to every critic in the Hebrew language of the Old Testament to know, that sometimes the names of cities give name also to the provinces and countries, where such cities are situated: the country being understood in such case, as, for instance, Babylon sometimes means the land of Babylon, or the whole country of the Babylonians, Isa. xiv, 4, and here also by Babylon may be understood Babylonia:—or indeed, as I conjecture, more properly, New Babylon, since called *Bagdad*, situated upon the river Tigris, about forty miles

from the place where the ancient Babylon stood, which is an easy solution, and seems confirmed by the history.'

It is somewhat singular that Mr. Yeates should have satisfied himself on this subject, without a reference to the last edition of Michaelis's Introduction. Had he done so, he would have reserved his surprise for another occasion, and would have found that Michaelis was not unacquainted with the circumstance, that 'sometimes the names of cities give name also to the provinces and countries, where such cities are situated.' 'On the supposition,' says that distinguished Biblical critic, 'that the ancient Babylon did not exist when St. Peter wrote, it has been conjectured, that he meant, not the city, but the *province of Babylon*. But since the supposition is ungrounded, there is no necessity for having recourse to this conjecture, which is very improbable, because, if St. Peter had meant the province, and not the city, he would not have written *ἡ Βαβυλων*, but *ἡ Βαβυλωνία*.*'

Mr. Yeates's conjecture, that by Babylon, New Babylon may be understood, has also been thus anticipated by Michaelis: 'We must first examine, whether he did not mean Seleucia on the Tigris, which was sometimes called the modern Babylon†.'

Mr. Yeates writes with extreme carelessness, otherwise, he would not have described Philip, the Deacon, in his way from Gaza in the South, preaching in all the cities until he arrived at Cesarea, the chief city of Cilicia, north of Palestine. Acts ch. viii. (p. 12.) Nor would he have represented the name Christian, first given to the disciples at Antioch, as at all connected with the greatness of the number of converts in that city, (ib.); nor, again, have adduced the form of address 'in that celebrated Epistle, sent from the Church at Jerusalem, by Paul and Barnabas, to the Church at Antioch, Acts xv. 23.' as a proof that the churches of Syria 'mostly consisted of Jewish Proselytes,' (p. 13.); nor have asserted that the 'Cilician churches belonged to those of Antioch,' because 'it seems that Cilicia was anciently a province of Syria,' (ib.); nor have spoken of the '*ordination*' of those men on whom the Holy Spirit came, whereby they spake with tongues and prophesied, Acts ch. xix. (p. 15.); nor have described Jerusalem as taking 'the presidency of all other patriarchates,' during the Apostolic period. (p. 31) Errors of this kind, and to this extent, are inexcusable in an ecclesiastical memorialist.

Mr. Yeates has cited numerous passages from the collections of Asseman and other writers, for the purpose of exhibiting the progress of Christianity in the eastern parts of the world

* Marsh's Michaelis, 1802. Vol. iv. p. 333. † Introd. Vol. iv. 330.

during the Apostolic age. They can scarcely, we think, be regarded as historical details, but are rather to be classed with the copious traditional accounts, which, while they fill so many of the pages of ecclesiastical writers, narrow at the same time the bounds of genuine history. The extracts which so early a writer as Eusebius has given us from the Syrian records of Edessa, (*Hist. Eccles. lib. i. c. 13. pp. 36—41. Ed. Reading.*) are evidently not worthy of credit, bearing on the very face of them the marks of imposture. To these passages in Eusebius, Mr. Yeates indeed has not referred, but if such accounts as those which Eusebius has inserted in his *History*, were in circulation in the early part of the fourth century, and if Eusebius, in giving them a place in his *History*, could represent them as taken from the public archives of Edessa, we may hesitate to accredit the descriptions contained in many of Mr. Yeates's extracts. We cannot implicitly receive the following relations.

' The Syrian and Chaldean writers, according to Assemanus, deliver that "Thaddeus, one of the seventy disciples, went into Mesopotamia, and that he was sent by Thomas the Apostle, soon after our Lord's ascension: also that the same Thaddeus had with him two disciples to assist in the promulgation of the gospel, whose names were Marus and Agheus, both of the LXX."

' Thaddeus died in the twelfth year of his preaching; Agheus survived his master three years: and Marus, after the death of Agheus, governed the churches of the East thirty and three years, having his residence chiefly at Seleucia in Persia.

' These dates extend to the year of the Ascension 48, and to the Christian era 82, within which time Peter visited the eastern churches and wrote his first Epistle.

' The Syrian Christians, especially the Chaldeans, celebrate Thaddeus, Marus, and Agheus, for their apostles. Concerning Thaddeus, whom they also call Addeus, and name "the chief and greatest of the assembly of the Seventy and two," they relate that, "when he came to Edessa, they received him with great joy. He blessed Abgarus and all his household, and the whole city. He healed their sicknesses by the word of our Lord, and declared the miracles and signs he had wrought in the world, confirming his words by miracles." He disciplined Edessa and Mesopotamia, and taught them the ordinances of the gospel. By the assistance of Agheus, his disciple, he converted and baptized all the region of the East, as far as the eastern sea. When he was grown old and aged, he improved his talent more than double; he rooted out from the hearts, the thorns and thistles, and sowed them with the purest wheat, and entered the joy of his Lord.

' Mar Addeus the Apostle, and one of the Seventy, (says Amrus writing on the Acts of Addeus) came to Edessa, and healed king Abgarus of his leprosy. He had for his associate in preaching the gospel, Mar Marus, and Bartholomew, at Nibesin, Mosul, Hazath, and Persia. He built a church in Cephaz-Uzel, in the country of

Adjaben, where is the inscription of his name to this day. He built another church in the city of Arzan, which also bears his name at the present time. St. Thomas assembled with him, and remained with him some time before his departure for India. They both ordained Mar Marus, and conferred on him the priesthood, and the dignity of patriarch of Babylon, Arach, and parts eastward. Mar Addeus having filled the office of preaching twelve years and some months, departed on the fourteenth day of the month of May, and was buried in the great church at Edessa.' pp. 19—21.

Nor do we think that the following scene is such as would occur in the narrative of a primitive writer, relating the events of the life of one who had been an immediate follower of Christ, and who, while the Apostles were living, was employed as a Christian Teacher.

' Marus first disciplined some of the people of Beth-garmi ; he afterwards endured great trials from them. Then he came to Seleucia, a royal city of the Persians ; the same is the Seleucia built by one of the kings, subdued by Alexander the Great ; another city was built afterwards, called Katispon (Ctesiphon). When Marus had entered the city, there was there a sick man, whom having signed with the sign of the life-giving cross, he opened his eyes, and said unto his men, " I saw a vision of this stranger, as one descended from heaven, and he took hold on me by the hands, and raised me up : and as soon as I opened my eyes, I saw him sitting with me " Then the men of that city, received Marus as an angel of God, and he taught and baptized many of them, and began to build churches in that city, where he remained fifteen years, confirming them in the faith. Then he went and passed through all quarters, working miracles, and wonderful works ; and having fulfilled his preaching for thirty and three years, he departed to his Lord, in a city named Badaraja, and was buried there in a church which he had built." ' p. 22.

The writer of this account was evidently but ill acquainted with his subject, when he described Seleucia as a city built by one of the kings subdued by Alexander. The signing with ' the sign of the life-giving cross,' savours as little of the practice of the primitive teachers who had personally followed Christ, and received the knowledge of the truth and of their own duty, from Him : signing with the sign of the cross, was the invention of a later age.

The contradictory accounts of the Syrian writers, forbid our placing confidence in their details. They seem to have put down whatever anecdotes reached their ears, without being concerned to separate truth from fable, and were satisfied with the current traditions, so long as they were favourable to the antiquity and consequence of their national pretensions. It may be fact, that Thomas the Apostle preached from Antioch to the walls of China, as stated at p. 23, but it is, we apprehend, highly improbable, that he was announcing the Christian

message in the eastern region, in the *second* year after our Lord's ascension.

Apostolic succession is a great point in the history of corrupt churches, which has generally been asserted only for the purpose of supporting the interested pretensions of a secular priesthood, it not being at all necessary for the interests of true religion. Whether Thomas or Paul was the original dispenser of the word of life to a particular district, is a question of no moment, as it relates to either the purity or the efficacy of Christian institutes. But when claims of this kind are set up, it is bad policy to allege a descent from any other predecessors than Apostles. The patriarchs of Alexandria have managed this matter very much to their own disadvantage, as may be understood from the following extract.

'In Africa; Egypt and Ethiopia embraced the Gospel in the days of the Apostles, and there the patriarch at this day confirms his seat by a long succession, even from the beginning of Christianity. The Patriarchs of Alexandria, whose authority extends over all Egypt and Abyssinia, take the name of *Mark*, and by the last accounts the present Patriarch reckons himself the CVIII, from Mark the Evangelist.' p. 32.

Comestabularius, an Armenian, who, about the year 1248, wrote a letter to the king of Cyprus, concerning the Christians of Tanguth, a province of Tartary, gives rather a strange account of these said Christians: 'And though by reason of their sins, Christ hath none to preach his name in those regions, yet he himself preacheth for himself, and declareth it by his own most holy virtues, in such manner that the nations of those countries believe in Christ.'

On this account Mr. Yeates remarks, that 'the want of Christian priests has been the ruin of religion there.' But is it not very obvious to inquire how there should have happened to be a want of Christian ministers among a people who thus believed in Christ?—and also, how it could have happened that while He was thus preaching to nations that believed, their sins could be the reason of His depriving them of preachers? We should suspect that this deficiency was the effect of some other cause than the sins of the people.

We cannot say that we are much better pleased with the following relation.

'Such was the deplorable state of the Christians of Malabar in the fifteenth century, that they had more churches than priests, and congregations than pastors: the distress of the people was great; and more than thirty thousand families were but ill supplied with spiritual guides. They at length deputed three faithful men with a representation of their case to the Patriarch, A. D. 1499: one of them died on the way, the other two arrived safe, and were received

with great joy. The object of their mission was to procure Bishops for the Indian dioceses, and for the better ordering of their churches. The Patriarch, Mar Simeon, ordained them both priests, and sent them for a time to the monastery of St. Eugenius. He then consecrated two monks of the said monastery, bishops for the Indian churches, whom he named Mar Thomas and Mar John. Having furnished them with ample powers, and commendatory letters, he dismissed them with prayers and benedictions, and sent them together with the two priests to India. "When they had arrived, the faithful received them with very great joy: they met them on the way with the Gospel, and the cross, and the censer, and torches, and conducted them to the church with great pomp, and singing of psalms and hymns. Then they sanctified the altar, and ordained many priests; for that of a long time they had no spiritual fathers." pp. 107, 108.

When priests are wanted for the purpose of conducting church ceremonies, rather than to communicate knowledge and to exhibit religious example to a people, as we should fear was the case in this instance, the profession of Christianity cannot be very pure, or possess much efficiency. We have often wished, as we have been reading these pages, that we could find something more worthy of the religion of Christ, than these solicitations for bishops and priests. The Syrian bishop of Caddennattee, at the commencement of the last century, wrote to the Patriarch of Antioch for the supply of two bishops, and two learned priests, for the Indian churches, in a letter of which the following is the introductory address, which, it must be granted, is composed in a style not much agreeing with that which an Apostolic epistle would exhibit.

"Thoma, the Infirm: Bishop of the antient and orthodox Syrian Christians of Hindoo.—To the primate of the Royal Syrian Priesthood, raised to the throne of principality: holding the power of binding and loosing above and below; the most benign, compassionate, and indulgent, our Father, and lord, Mar Ignatius, Patriarch, triumphing with the triumphs of Apostles, and exalted with the exaltations of the Faithful; President of the illustrious throne of Antioch, the fourth Patriarchate, by the decree of the three hundred and eighteen Fathers assembled in the city of Nice, whose fame and renown is in all parts of the world: steward of the house of God in truth, and head of the Catholic Church.—Maintainer of all Church order, and good shepherd of the sheep; diligently feeding the flock of the Eastern pasture, and bringing into the fold-door all the sheep of his care. Blessed art thou our Father, &c." p. 152.

The Syriac MS. on vellum, containing all the Books of the Old and New Testament, which Dr. Buchanan describes in his *Christian Researches*, and which is noticed by Mr. Yeates, does not, we fear, exhibit all the marks of ancient purity, which are sufficient to establish the conclusion, that the Syrian Christians

of India have the pure unadulterated Scriptures in the language of the ancient church of Antioch, derived from the very times of the Apostles. We do not dispute this conclusion from the insertion of ii. Peter, ii. and iii. John, and Jude, in this MS., which books are wanting in the ancient Syriac version, but from the Apocryphal books forming a part of its contents, a circumstance which is favourable to a supposition very different from that which derives the manuscript from the source to which it is assigned.

We are truly gratified with Mr. Yeates's declaration of his sentiments, on a point of some consequence to the determination of the character of many individuals and communities that figure in ecclesiastical records, and we cordially agree with him, that 'Christianity forbids the thought that all those churches have perished from the salvation of the Gospel, which in ancient times have been pronounced *heretical* by dogmatical councils, too often the result of bigotry and opposition, rather than dispassionate truth and reason.' He means, we presume, that the judgement pronounced by these councils, was the result of bigotry and opposition; a judgement which, we apprehend, will be reversed in very numerous instances, in that day, and by that tribunal, to which the decisions of councils, and ecclesiastics passing sentence on men for their opinions and practice in religion, must be referred, and when many who have been adjudged as heretics, will be declared to have kept the faith.

We exceedingly regret that we have not been able to give a more favourable account of Mr. Yeates's book. We can only commend his diligence, and thank him for putting the unlearned reader in possession of the traditionary accounts of the oriental churches, which Asseman and other writers have preserved in works not generally accessible. With these accounts our readers may be desirous of acquainting themselves, and therefore we think it our duty to describe Mr. Yeates's collection, as the best means of information which the English public possess on the subjects which it includes.

Art. VII. 1. *Lectures on the Principal Evidences, and the several Dispensations of Revealed Religion*; Familiarly addressed to Young Persons. By W. Roby. 8vo. pp. 373. Price 12s. 1818.

2. *Sermons to Young People*; to which are added, *Two Meditations on Important Subjects*. By James Small. Second Edition. pp. 126. Price 2s. 1817.

3. *The Young warned against the Enticements of Sinners*; in Two Discourses on Prov. i. 10. By the Rev. Andrew Thomson, A.M. Minister of St. George's, Edinburgh. 24mo. pp. 114.

EVERY genuine patriot, and, much more, every Christian philanthropist, must have observed, with the utmost so-

licitude, the melancholy proofs which have been recently afforded, of the progress of juvenile delinquency. Of this painful and alarming sign of the times, the most unquestionable evidence may be gathered from the columns of our daily journals, the records of our judicial courts, and the reports of the British Senate. One of the most remarkable circumstances attending this fact, is, that it has appeared at a time when unparalleled efforts are making, both in private and in public, on a limited, as well as on a very extended scale, for the melioration of youth, by means of general education and religious instruction. To investigate the causes of this moral phenomenon, is not our present business, though the inquiry cannot fail to be deeply interesting to those who duly reflect upon the influence exerted by the young on one another, on all the domestic relations, and consequently on the national character. But on whatever principles this fact may be explained, or to whatever operating causes it may be traced, it will be universally admitted, that he is no ordinary benefactor of the human race, who contributes but in a small degree, to remedy this existing evil. Scarcely can Christian benevolence direct its efforts to a nobler object, than that of imparting religious knowledge and moral principles to the young. Opinions may be various as to the manner in which this important design is to be prosecuted, the most effectual means to be adopted, and the most eligible instruments to be employed in effecting it; but no inconsiderable part of this arduous task must always devolve on the ministers of religion.

There is a fashion in religion, as well as in the habits of ordinary life, and to the former, as well as to the latter of these, may be applied the remark, that the newest fashion is not always the wisest and the best. The taste and prevailing practice of the present day, seem to be in favour of *Lectures and Sermons to young people*, which have, we fear, in too great a measure, superseded the catechetical instructions to which our forefathers were accustomed. Relying perhaps too much on the exertions of parents and preceptors of youth, official instructors have of late years, discontinued, either partially or wholly, the salutary practice of public catechizing; a practice, to which Christians of former ages were so greatly indebted for the extent of their religious knowledge, and the steadfastness of their Christian principles. There may be, it is true, a class of well-educated young persons, too nearly approaching to men and women, to be catechized by the officiating minister; and who may therefore be more properly addressed from the pulpit, either by separate discourses, or series of lectures, suited to their age and circumstances; but if it be generally the case, that catechetical instruction is abandoned by pastors and public teachers, as the more proper business of the parlour or the

school-room, we cannot but conceive, that a very effective instrument of usefulness has been laid aside, for one of, at the best, but doubtful efficacy.

We are fully aware that the discontinuance of the wholesome practice alluded to, so far as relates to Protestant Dissenters, has chiefly arisen from a concern that nothing but pure, unmingled truth, drawn from the hallowed fountain of Inspiration, might be communicated to the opening mind; and it is readily admitted, that if formularies of religious doctrine, or creeds of human construction, are to be placed in the hands of youth, too great care cannot be taken that they perfectly accord with the infallible standard of revealed truth. They cannot approximate too nearly to the very terms employed by the inspired writers; and, at the same time, it should be repeatedly inculcated on the catechumens, that the Bible alone is the certain rule of faith and practice, to which they should therefore give "the most earnest heed." But to push the objection arising from a fear of propagating error, and of teaching for doctrines the commandments and devices of men, so far as to neglect the early communication of religious knowledge by means of scriptural catechisms, is, in our judgement, to reason most illogically, and to adopt a principle of action directly opposite to that on which other branches of education are conducted.

But while we cannot but give a decided preference to the ancient mode of catechetical instruction, as best adapted to fix the roving attention of youth, to furnish their memories with valuable stores of sacred knowledge, and to form them early to habits of piety and virtue, we would by no means be understood to depreciate the value and importance of attempts like those which have given occasion to these preliminary remarks. So far from it, we consider writers and preachers of this description, who devote a considerable portion of their ministerial labours to their youthful charge, as rendering an invaluable service to the common cause of Christianity. To pursue this mode of instruction with signal success, requires indeed talents of no ordinary degree. Few, very few have all the endowments requisite to excellence in this department of pastoral duty. If young persons are to be interested for any considerable time, on subjects from which they are naturally averse, a combination of qualities is necessary in the speaker, which is seldom found united in the same person. An earnest and affectionate address, a distinct and impressive utterance, a lively, yet chastened imagination, elevation of thought, combined with an artless and child-like simplicity of language, a heart overflowing with tenderness, and a countenance beaming with compassion and kindness: these are some, and but a small portion,

of the desirable, if not the essential properties of an acceptable preacher to youth.

It is indeed possible to produce a strong impression on a juvenile audience, by most unjustifiable means. He who will stoop to a familiarity of expression and levity of manner bordering on profaneness, who scruples not to amuse his youthful hearers with sallies of wit, or to excite their astonishment by a theatrical address, or to indulge in the wild luxuriance of an unbridled fancy, may perhaps succeed in engaging the attention of youth; but it will be at the tremendous expense of his own fidelity, and of the present and eternal welfare of those, whom he endeavours to fascinate by his eloquence, rather than to save by his instructions. Addresses to youth should be neither systematic nor desultory; neither abstract nor puerile; neither forbiddingly grave, nor triflingly gay; they should be lively, but not ludicrous; serious, but not repulsive; simple, but not unbecomingly familiar in thought and expression; or to borrow a beautiful illustration from the inspired volume, "they should drop as the rain, and distil as the dew; "as the small rain upon the tender herb, and as the showers "upon the grass."

The works whose titles stand at the head of this article, are of various merit, and possess different kinds of excellence. In order to be appropriate, they should have been, (and it is probable they were,) addressed to very different descriptions of youth. Mr. Small's discourses are plain, earnest, affectionate, and in some passages, energetic; but they are more particularly suited to that numerous and hopeful class of young persons, whose privilege it has been to be trained up in the bosom of religious families, and who are in danger of mistaking religious habits formed by education, for personal piety.

They are six in number, and treat of the following important subjects: The Evidences of real Piety; the Advantages of early Piety; the Friendly Question addressed to Youth; the Invitation of Christ to thirsty Souls; the Unreasonableness of Delays; and Usefulness recommended to pious young People. To these are appended two short but impressive meditations, on 'the Plant of Renown,' and on 'the Love of Christ.' As a fair specimen of the style and manner of these discourses, the following passage contained in the third of the series, may be extracted:

'Let me now put the question in the text in another form: Is it well with thee, my young friend, as to the *peace* of thy soul?

'Peace is a charming word, it is eagerly caught by the mind, it is soothing to the human breast. Peace particularly distinguishes the character of him, "who is the brightness of the Father's glory, and the express image of his person." He came as the messenger of

peace He came when the world was in peace. He appeared to establish peace between heaven and earth. He has erected a peaceful kingdom; his subjects are the friends of peace. He is pleased himself, to be called the prince of peace. The legacy which he left to his disciples, was peace. He lives to communicate peace from heaven, an abundance of peace. The peace which he imparts, flows like a river. It is gentle in its progress, and silent in its course. It reflects on its bosom the beauty of the skies. Its banks are clothed with verdure, and decked with flowers. In its winding course, it is sometimes shaded, and sometimes almost hid from view, but it appears again, and affords refreshment; it widens in its channel, and it is directed to the ocean.

Have you an experimental acquaintance with this peace? Does the peace of God dwell in your hearts? Have you peace with God through our Lord Jesus Christ? Is it a pure peace, as proceeding from him who is essentially holy? Is it an established peace, as having the promise of God for its support? Is it a settled peace, not much disturbed by the occurrences of time? Do you find that the kingdom of God is righteousness, and peace and joy in the Holy Ghost? Is your peace distinguished from the false security of the sinner? His leads to indolence, does yours make you active? Do you perceive that without diligence in the service of God, this peace cannot be maintained? That it is in the way of duty you must expect its preservation, and in this way, if it should be interrupted, you must have it restored? Do you suspect the peace that may consist with inattention to any of God's holy laws? Has the peace of which we are speaking, a ruling power in your soul? Does it check the risings of improper passions? Or does it lay them if they are roused? Is this peace a preservative from sin? Is its influence perceived for this purpose in solitude? Do you experience its power when you meet with untoward events? Does it particularly shine in adversity? Do you find "when earth reels under you," that it lays hold on the skies? Does this peace fill you with holy gratitude? Have you an overpowering sense of the goodness of God in granting, and continuing this blessing to you? Do you find that the manner of communication enhances the benefit? When you are tempted to any thing which would be prejudicial to it, do you readily resist the temptation? Do you consider it as too valuable to be trifled with, and too tender, to be exposed? Do you walk cautiously, as persons carrying a curious machine which is liable to be broken?

Does the peace of God in your soul influence your conduct towards your fellow creatures? Are you kind and courteous to them? Do you studiously avoid giving offence? Does it appear that your principles and practice lead you to promote the peace of society? Do you sustain the honourable character of a peace-maker? Does it appear, if you are at variance with any, that you are willing to be reconciled? Do you, in this manner, exemplify the excellence of that religion which came from the realms of peace?

'If you complain that you do not enjoy this serenity of mind, enquire into the cause. You may discover it; and when discovered, do not rest until it be removed.' pp. 49—51.

Mr. Thomson's Sermons discover a mind accustomed to observe the interior of human character, and conversant with the artifices of men of the world. They are best suited to that class of young persons, who are exposed to the fascinating influence of the votaries of pleasure and dissipation, or who are liable to be bewildered in the mazes of a false philosophy. With a masterly hand he has sketched the various forms which temptation ordinarily assumes; has laid open the labyrinths and wily artifices by which the unwary are in danger of being entangled, and thus acts the part of a faithful and truly paternal monitor. The discourses are wanting in simplicity of diction, unless his youthful audience were peculiarly select and intelligent. His small volume, (which we could wish every young person, who is entering the circle of worldly influence, to read with devout attention,) contains two Discourses, founded on Prov. i. 10. Their title sufficiently indicates the design of the Preacher.

The enticements against which he warns his juvenile audience, and which are happily illustrated and exposed in succession, are classed under the following heads: 1. The Attempts made to corrupt and destroy religious Principles. 2. Persuasives to make light of Sin. 3. Promises of Pleasure and Advantage. 4. The specious Names given to sinful Indulgences. 5. The influence of Example. 6. Indirect enticements; such as books, company, conversation, and amusements. Finally: The Purpose of future Repentance.

Mr. Roby's plan, to which we refer last, as the most recent publication, is much more extensive than that of the preceding writers. His principal object seems to be, to fortify the minds of youth against the specious arguments of sceptics and infidels.

Instead of presenting our readers any extracts from the volume before us, which would convey but an inadequate conception of the work, we shall give an epitome of the course of Lectures. They are twenty in number, and divided into four classes.

Introductory Lectures.—On the Nature and Importance of real Religion. On the Spirit of Religious Inquiry. On the Source of Religious Knowledge. On pretended Divine Revelations.—*Evidences of Revealed Religion.*—On Evidences of the Genuineness and Authenticity of the Jewish and Christian Scriptures. On the Divine Inspiration of the Scriptures: particularly, the Evidence arising from Miracles. On the Evidence arising from Prophecy. On the General and Internal Evidences. On the Futility of Objections.—*The Dispensations of Revealed Religion.*—On the Dispensation with Man in his State of original Innocence; or, the Covenant of Works. On the Mediatorial Dispensation: or, the Covenant of Grace. On the Adamic Dispensation; or, the Covenant with our First Parents after

their Fall. On the Covenant with Noah. On the Abrahamic Covenant. On the Mosaic Economy. On the Christian Dispensation. On the Future State.—*Concluding Lectures.*—On the complete Sufficiency, and the absolute Authority of the Scriptures. On the Duty of searching the Scriptures. On the Regard due to things Secret, and things Revealed.

Though the subjects of which Mr. R. treats, have been frequently discussed both in the pulpit and from the press, they are so clearly stated, and so happily illustrated in these lectures, that, accompanied with a warning and affectionate address, they could scarcely fail to interest and instruct his youthful charge. They are enlivened by short and striking anecdotes, narrated with ease, yet in language not unbecoming the dignity of a religious address, or the office of a Christian minister. We doubt not that they produced a considerable impression as first delivered; but from the comparatively abstract nature of some of the topics of discourse, they are likely to prove yet more instructive, and permanently useful from the press.

Art. VIII. *Letters on the Constrained Celibacy of the Clergy of the Church of Rome*, addressed to an Irish Divine of that Church, by his Friend, a Layman of the Church of England. 8vo. pp. 406. Price 10s. London. 1816.

THAT a volume of four hundred pages should be written and published for the purpose of proving that the laws of a professedly Christian and Apostolic Church, which prohibit its ministers from contracting matrimony, and impose perpetual celibacy upon them, are erroneous and pernicious, is a circumstance which must surprise every person whose knowledge of religious obligation is derived solely from the Scriptures, and who, being unacquainted with the polity of the Romish Church, should learn the fact that such a book is in existence. We do not say this from the least disrespect towards the present Author, or with any view of disparaging his work, which is ably written, and very efficient for its purpose; but to engage the attention of our readers to the remarkable feature of that corrupt community which forbids to marry, which is so copiously delineated and so effectually exposed in these curious pages. We cannot but declare our persuasion, that in the laws and practice which are here examined, a pregnant cause will be found, of many of the oppressions and mischiefs which the world has so long endured, but which, in its progress to the attainment of the freedom and other blessings worthy of its aspirations, it will be taught to endure no longer. They have been the great instrument in producing the *esprit de corps* which has rendered the Romish Hierarchy so subservient a body to purposes the most tyrannising. A priesthood comprising many myriads of regular and

secular clergy, all cemented by common principle, and devoted without reserve, to the promotion of an ecclesiastical dominion, restrained from the conjugal ties of life, and shut out from its common relations, is not to be viewed with indifference by persons who wish well to mankind.

This Layman of the Church of England, is well prepared for the attack which he has made on one of the strong holds of Popery; and we think that his Correspondent must have felt the force of the facts and reasonings which he has urged against constrained Clerical Celibacy, and which, in accommodation to the practice of the Romish divines, he has principally drawn from the traditions and acknowledged documents of their own Church, though the authority of the Scriptures is not overlooked, nor its testimonies neglected.

We do not, however, like his speaking of himself as 'a Protestant, early instructed to ground his religious opinions *'almost exclusively on the Bible.'* On what besides the Bible are they grounded? We had imagined that it is on the Scriptures entirely, to the exclusion of all other authorities, that the religious opinions of Protestants rest. The Author, we are aware, was managing an argument which might require him to notice the decrees of Councils and the opinions of Fathers; but these, it is evident, are of no higher value than as they are parts of the *argumentum ad hominem*, addressed to a Divine of the Church of Rome, by whom their authority is in course admitted. This qualified reference to the Bible, may, we are afraid, be construed as importing a concession which no Protestant should ever permit himself to sanction. The whole cause of Protestantism is exposed to peril, if the Scriptures be not maintained as the only standard of religious obligation. It is therefore of the first importance, that this principle should be seen occupying its proper place in the writings of every opponent of a system which finds the basis of its authority in human opinion, in the decrees of Popes and Prelates.

The first of these Letters contains an examination of some passages in Ward's Errata of the Protestant Translations of the Bible, in which the calumnies of that intemperate writer are properly exposed. In the second letter, the Author engages in the proof of his position, that the matrimonial union of man and woman, is a requisite and innocent state, which he establishes by scriptural evidence, to the following effect: that it is a state instituted by the Creator; countenanced and honoured by our Saviour; represented by one inspired Apostle as favourable to moral edification, and domestic felicity; and by another considered as expedient and generally indispensable for the preclusion of crimes which exclude men from salvation. Having adduced the sentiments of the Fathers, and of other ecclesiastical

authorities, acknowledged by members of the Roman Catholic Church, in favour of the state of matrimony, this Layman produces, in his third letter, the following canon of the Council of Trent, on which he founds a most powerful appeal to the conscience of his correspondent; an appeal with the effect of which we confess we should like to be made acquainted.

‘ “ If any one shall say that the state of matrimony is to be preferred to the state of virginity or celibacy, and that it is not better and more blessed to remain in a state of virginity or celibacy than to engage in matrimony, let him be anathema*; that is, cursed and devoted to destruction.”

‘ Does not this canon, my friend, seem to imply a very unbecomingly contemptuous disregard of these important and acknowledged facts, that matrimony was instituted and honoured by Almighty God; that celibacy is repugnant to his manifest designs; that the latter was inculcated, in apostolic times, by heretics and heathens alone; and that a prohibition to marry was pointedly reprobated by St. Paul? Is not this damnatory canon quite incompatible with the spirit of Christianity, and irreconcilable with the doctrines of both the Old and New Testaments, in denouncing as accursed, those who, with a full view of the pollutions and enormities notoriously occasioned by constrained celibacy, venture to maintain, under the sanction of the Most High, that the state of wedlock, prescribed by Him, is preferable to that which was apostolically announced to be conformable to the doctrines of devils? Tim. iv. Does not this canon, my friend, place you in a most embarrassing dilemma?— Perhaps you may discover some ingenious plausible method of extricating yourself from the perplexing dilemma to which this canon evidently exposes you. For my part, I am totally at a loss to conceive how you can avoid being gored by one or other of its horns. If you assent to the doctrine of the Tridentine prelates, it appears to me that you must internally condemn the command of God, referred to by our Saviour; besides disrespectfully depreciating and disparaging that union of man and woman, which has long been held by your Church to be a sacrament, “ a visible sign of inward invisible grace, instituted or appointed by Christ, for man’s sanctification.” On the contrary, if you be restrained by becoming veneration for your Creator, from the crime of presuming to condemn his commands; and, by respect for your Church, to which, according to Mr. Nicole, you owe greater respect than to your natural parents, from impliedly disparaging one of its distinguishing tenets; I think you must inevitably dissent from the doctrine in question. But if you do so, if you tacitly maintain with me, that it is better and more blessed to obey, than to disobey the recognized command of the Almighty, respecting sexual union, and the propagation of the human species;

* “ Si quis dixerit statem conjugalem anteponendum esse statui virginittatis vel cœlibatus, et non esse melius ac beatius manere in virginittate aut cœlibatu quam jungi matrimonio, anathema sit. C. 2. Sess. 8.”

it seems to me, that you must necessarily fall into a painful state of hesitation with regard to the genuineness of your church. For certainly one of the most erudite of your ecclesiastical writers has very distinctly, and very truly affirmed, that "it is impossible the true Church should not teach the doctrine of Jesus Christ; because if the Church teach a doctrine different from that of Jesus Christ, or does not teach the doctrines of Jesus Christ, she would cease to be the true Church.*" And, surely, I have afforded you abundant reason for being persuaded, that this doctrine of celibacy is not conformable to the doctrine of Jesus Christ.' pp. 41, 47—49.

In what manner the Irish Divine regarded the perplexing remonstrance of his Protestant friend, we cannot say, but we should suppose that on a mind open to conviction, the force of such reasoning as is here employed, could not but be felt. The situation in which it fixes him, can admit only of the alternative of sacrificing the authority of God to the impious dicta of the Tridentine Council, or of abandoning a Church whose authority prescribes the reception of all things delivered, defined, and declared by the Holy Council of Trent. The lay members of the Church of Rome have an easy method of extricating themselves from the embarrassment in which they are placed, by a plain inquiry into the grounds of their religious persuasion; they conclude a truce with their consciences, by referring the whole matter of religion to the clergy, whom they assume to be their proper guide in relation to all its requirements; as a friend of ours was lately answered by an honest Hibernian when questioned on the subject of religion: "Please your honour, we leave all that to God Almighty and the priest:" but when Divine, infallible authority in the Bible, and the decrees of a supposed infallible Council, are directly opposed to, and subversive of, each other, we could wish to be informed in what manner a learned Divine would proceed, and by what reasons he would satisfy his conscience, should he resolve on adhering to the Church.

The Author of these Letters proceeds to inquire by what consideration the superiors of the Roman Catholic Church—

‘can feel themselves sufficiently warranted in prohibiting the clergy from engaging in a state prescribed by God, preventive of concupiscence, and conducive to sanctification. The clergy are certainly not exempt from human appetites. They certainly are required, as well as the laity, to obey the will, and second the designs of God. It certainly is as requisite to prevent concupiscence in them, as in others. And certainly there exists no admissible reason why they should be restrained from the use of any of those means of sanctification, which other Christians enjoy. On the contrary, it being confessedly incumbent on them to exhibit in their persons, examples of su-

* Du Pin. Eccl. Hist. v. i. p. 587. Ed. Dub. 1723.

perior sanctity, " they ought assuredly to be permitted to resort freely to every hallowed expedient, which they may individually regard as best calculated to contribute thereto." p. 51.

Agreeing, as we do, with the Author, in these sentiments, we cannot but dissent from his opinion, that celibacy in the case of the clergy, is somewhat more eligible upon the whole, than matrimony. We cannot conceive that those who are disengaged from what are popularly considered as the duties of husbands and fathers, are, generally speaking, better enabled than those who are involved therein, to discharge with alacrity, precision, and full effect, the various appropriate functions of the Christian ministry. In expressing our dissent from the Author's opinion on this subject, we do not forget the qualifying considerations with which he has accompanied it, namely, the prevailing mode of female education, and the ordinary circumstances of domestic life, and his demand of uniform continence in persons of the clerical profession. We know of nothing in the duties of the ministry, that can give advantage to unmarried men in the endeavour to discharge them. What is there in the obligations of the Christian minister, that can best be fulfilled by his devotedness to a life of celibacy? Nothing: but, on the contrary, there is much that makes the opposite state extremely proper for them, that as husbands and fathers they may be examples to the flock. The prevailing mode of female education appears to us to be only one of those circumstances which suggest the exercise of great prudence to a Christian minister, with regard to his choice of a matrimonial partner.

But whatever the Author may be disposed to concede in favour of voluntary abstinence from marriage, he condemns in the strongest manner the indiscriminate and compelled celibacy of the Romish Church, and declares without reserve his persuasion, that it must inevitably occasion those spiritual or practical crimes which defile a Christian, and by which men are separated from God, and excluded from his kingdom.

We shall select a few more passages from these Letters for the use of our readers; and should any of them feel an interest in the subject, beyond that which our extracts and remarks may be the means of gratifying, we can cordially recommend the entire volume to their perusal, as furnishing an ample and satisfactory discussion of the whole question. It would evidently be an important service performed, if any of them could succeed in obtaining from the persons who are principally interested in the restraining decrees of the heads of the Church of Rome, an engagement seriously to read these curious and instructive letters.

To the design cherished and pursued in very early times, by many of the professors of Christianity, of bringing its ministers and institutes to a conformity with the priests and rites of Pagan-

ism, may be traced several of the corruptions by which the former was disfigured and depraved. If the Christians of the second, and third, and fourth centuries had left behind them, in the temples of heathenism, which they had deserted, the spirit which was appropriate to the follies and the superstitions those temples protected, and had entered the kingdom of God, as little children, to be trained up by the influence of Christian truth for the reasonable service by which the convert of the Gospel glorifies his Redeemer, a purer state of profession had been provided for, than during these and the following ages did prevail. Virginity, and monkery, and the other practices which led the ill-instructed Christian professors of those times from the social business of the world, were completely in the spirit of deviation from the obligations which Christ enjoined upon his followers. These abuses, and the erroneous notions from which they sprang, and by which they were upheld, were too favourable, as means of forwarding the aspiring views of the Roman pontiffs, then rising in eminence and power, to be overlooked; they were therefore put under requisition, to furnish aid for the establishment and consolidation of their authority.

‘To preserve and augment the opulence of the church, and the splendour and power necessarily connected with that opulence, was manifestly and indisputably one of the principal objects of concern, whereby the general conduct of successive popes, with a view to their own ultimate aggrandizement, was effectually governed. But that wealth seemed always in danger of diminution, so long as the clergy were permitted to marry and beget children. Accordingly, the popes, with the aid of obsequious provincial councils, that is, councils swayed by authoritative individuals, attached by personal considerations to the papal government, directed their utmost endeavours to effect the discontinuance of that practice. The thirty-third canon of the council of Agde, in the year 506, which prohibits those bishops, who have neither sons nor grandsons, from appointing any other heir but the church, and the decree of the council of Seville to the same effect, are strong additional proofs of the existence of an operative solicitude for the increase of its riches; and an implied solicitude for the preclusion of that practice whereby they were likely to be diminished. The thirty-first canon of the fourth council of Lateran, in 1215, is a further proof of the latter. The recorded opinion of Cardinal Pio di Carpi, given in a consistory held the 10th of December, 1561, puts beyond all doubt that which, without the information of any document, might have been reasonably suspected; namely, that in enforcing clerical celibacy, the popes were governed by a persuasion of its being requisite to the confirmation of their power, and the preservation of their wealth.’ p. 244—245.

This Protestant opposer of Papal dogmas, possesses an admirable talent of addressing his appeals to the mind of his Roman Catholic friend, of which our readers may take another specimen.

‘Your popes have successively, without hesitation, affirmed, that in the case of the clergy, between whom and the laity there positively is no discoverable difference whatsoever, with regard to the effects of sexual connexion, marriage is a state of pollution; that it is inconsistent with sanctity; and that ministers of the altar who exercise connubial rights, are unfit to touch the sacred vessels, or even to enter the vestry of a church.

‘Does there not, my friend, appear to be a high degree of impiety in holding that state which was ordained by God, and pronounced honourable in all by the most instructive of the Apostles, to be, in any case, a state of pollution?—Is there not a strange and questionable degree of inconsistency in holding that state to be a state of pollution, in the case of the clergy, which you acknowledge and declare to be a state conducive to holiness in the case of the laity? Can you possibly believe that a sign of invisible grace, instituted by our blessed Saviour, may, in any case, have the effect of casting down the human mind to earthly things? If you concur with the Gallican prelates in thinking thus unfavourably of matrimony, how can you approve of its being ranked among the sacraments of your Church?

‘Our Lord distinctly prohibited the separation of man and wife; and St. Paul imperatively required that “a husband put not away his wife.” Yet your popes and their obsequious councils, disregarding the positive command of our Lord, the unlimited, unqualified injunction of his inspired apostle Paul, have required the clergy to dismiss their wives; and even subjected those among them to penance who yielded to the dictates of nature, and obeyed the will of God. They have not hesitated to dissolve the sacred unviolated bonds of wedlock in which the clergy were engaged; nay, to grant permission to princes to consign to slavery the wives of those ecclesiastics, who, in compliance with the command of God, refused to abandon them.

‘Did it become a vicar of Jesus Christ to act in contumacious opposition to his positive command?—And do you really think it true, my friend, that a priest or pope may be polluted by that which God ordained, and not polluted by the crime of contemptuously disobeying the emphatic command of our Lord and Saviour? No, my friend, I shall never do you the cruel injustice to suspect that you are disposed to answer any of these questions in the affirmative.’

pp. 249—254.

It will occur to our intelligent readers, to whom this subject is not altogether a novel one, that many of the details which are necessary to the proper consideration of it, are of the most revolting kind. On these, the present Author has not unduly expatiated, and it was evidently impossible for him to be silent on the enormities which have been the effect of that practice which he is exposing. The wickedness of the clergy was every where gross and unbridled. Such was the dread which the people of Switzerland entertained of these reputed representatives of the Holy Ghost, that, as we are informed by Sleidan, they required them, in some of the Cantons, to keep concubines, in order to prevent them from violating their daughters and wives. The

same reason induced the senate of Rome, as we learn from Thuanus, to petition the pope for the continuation of the brothels which he had intended to suppress. Gualtier Mapes complained that the priests found means to excite in silly women, a fear of damnation, if they denied their persons to them. To these, numerous other instances and proofs of the horrible corruption of the Romish clergy, the consequences of that profession of celibacy which the rulers of their Church, in the utter contempt of all reasonable and Divine law, had bound upon them, are added by our Author, in his twentieth letter. A sad catalogue it is of abominable crimes and criminals.

The subject of these Letters, affords the frequent occasion of astonishment at the dreadful temerity of the leaders of the Romish church, and at the delusion of the multitude who follow them. A priest in mortal sin, that is, damning sin, the Council of Trent has determined, still retains the power of remitting sins. A mortal sin, the Romish Divines hold, is one by which persons lose the grace of God, and become liable to damnation. It does indeed seem repugnant, as the Author remarks, to rational and scriptural notions of religion, to believe that a priest, who has forfeited the grace and love of God, and is actually under sentence of eternal damnation, in consequence of his committing those sins which incur the wrath of God, can remit the sins of others, through the means of the Holy Ghost, whose temple his body has ceased to be. It does unquestionably militate against just, rational, and becoming notions of Christianity, to hold, that the imposition of the hands of a man in whom the Holy Spirit does not dwell, is competent to convey his purifying, enlightening, and sanctifying power.

‘How could we be sure of receiving the aid or benefit of the Holy Ghost from the imposition of the hands of an adulterer like Alexander VI. or of an incestuous lecher like Innocent X. or of a sodomite like Julius III.?’ It really, my friend, is not a little difficult to entertain a persuasion of this nature. And yet, the maintenance of a doctrine incompatible with this, and directly opposed to the former, was one of the offences for which the pious precursor of Martin Luther, John Huss, that ornament of the continuous church of Christ, was condemned to the flames, in the pontificate of the debauched, simoniacal, schismatical, and heretical John XXIII. I really, my friend, cannot fail to experience a very great degree of amazement, when I find your divines maintaining that, on the one hand, it is heresy, damnable heresy, to hold that a state of celibacy, admired and inculcated, in early times, chiefly by heathens and heretics, is not better and more blessed than that state which God confessedly ordained, and, on the other, that it is not heresy to maintain that a priest, addicted to adultery, incest, sodomy, or other mortal sins of concupiscence, is a true representative of the Holy Ghost!’ p. 284.

This doctrine, however, of clerical competency in a wicked priest who is living in mortal sin, which attributes to him the power of remitting sins and dispensing the gifts of the Spirit of God, is, the Author remarks, too convenient and too valuable to the clergy to be renounced, and his judgement is, we apprehend, a very correct one, that it seems to be the very last which they will be disposed to relinquish.

The third general council of Lateran enacted, that persons committing the crime, *propter quam IRA DEI quinque civitates igne consumpsit*, should, if clerical, be ejected from the priesthood, or do penance in a monastery. This was in the true spirit of that abominable tyranny which assumed to be the Church of Christ. Cruel and ferocious beyond all comparison with other despots, it punished with the fiercest and most unrelenting malice, men of holy lives who taught a doctrine which they had learned from the word of God, but which it was seen had the tendency to bring its pretensions under examination, while it touched with a light hand the most detestable crimes in its ministers who were willingly bearing its yoke. Huss, and ten thousand others, must burn for heresy, for opinions which were not agreeable to the corrupt and corrupting devotees of Rome, while exclusion from office, or retirement in a monastery, sufficed for the worst of the ungodly ! This is a sure mark of a depraved and despotic church, when crimes are lightly rated, while dissent is pronounced most dangerous, and its abettors the greater offenders ; and it is one which admits of no mistake in its application to the Church of Rome,—that “ mother of harlots and abominations of the earth ;” a character of Popery found in the Christian Scriptures, which is most amply confirmed by the details and arguments of these Letters. How much of the wickedness and sufferings of the world has been produced by men whose professions imported that they were the servants of righteousness, and the instruments of good to mankind !

A valuable appendix is added to these Letters, in which the Author treats on the meaning of the scriptural words, presbyter and church, and the subjects of heresy and infallibility. The word church is never used in the New Testament to denote the faithful of one province or kingdom, as is stated at p. 344.

Art. IX. *The Stranger's Guide to the City of New York*: comprising a Description of Public Buildings, Dwelling-Houses, including Population, Streets, Markets, Public Amusements, the Bay, Harbour, Docks, Slips, Forts, and Fortifications:—with an account of the Literary, Philosophical, Medical, Law, Religious, and Benevolent Institutions, Commercial Establishments, Manufactures, &c. To which is prefixed, an Historical Sketch, General Description, Plan and Extent of the City. With an Appendix of Miscellaneous Information. By Edmund M. Blunt, of New York, 18mo. Price 4s. London, 1818.

WE noticed in a former volume*, the American edition of Dr. Mease's "Picture of Philadelphia." This neat little work, which supplies us with a minute and not unentertaining account of its aspiring rival, has been more fortunate in obtaining a London publisher; and the increased interest which has been excited in trans-atlantic topography, will probably procure for it a ready sale.

The principal street of New York, *Broadway*, is repeatedly referred to by Mr. Fearon, as the boast of its citizens, who, unable to hear for a moment of Philadelphia or Boston in comparison with their city, would exclaim, '*Remember Broadway, Mr. Fearon.*' This fine street, we are informed, 'runs in a straight line from the Battery, through the centre of the city, to its extremity in Bloomingdale road, and measures three miles in length, and about 80 feet in width.'

The following note, which occurs in the account of the streets of New York, will serve to verify the remark quoted in an article in our last Number, that American theory is a little in advance of American practice.

'We could have wished to have avoided censure of every kind; but when *public health* is endangered, it would have been criminal to have remained silent. We believe that there is not a more complete set of laws in the Union for the promotion of cleanliness than those enacted by the corporation of this city; yet it is remarked on all hands, that the streets of New York are the dirtiest in the United States. To us there appears one radical cause of this, and that is, the number of *swine* which are allowed to go constantly at large. We are aware that there is a *prohibitory* law in existence respecting these animals, but it is seen that they roam abroad at pleasure, no one considering it his business to interfere with them. We also know that the existing regulations as to the removal of filth could not be better written than they are. Still, so long as immense numbers of swine are allowed to traverse the streets, so long will the inhabitants think themselves justified in throwing out their garbage to them for food; and so long will the streets of New York remain proverbial for their filth. The evil will never be cured, until *Scavengers* are appointed by the Corporation, to clear the streets of all nuisances. This is a subject which calls loudly for the interference of the *Board of Health*.'

* Eclectic Review, N. S. Vol. II. p. 302.

Art. X. *Curialia Miscellanea*, or Anecdotes of Old Times ; Regal, Noble, Gentilitia, and Miscellaneous : including authentic Anecdotes of the Royal Household, and the Manners and Customs of the Court, at an Early Period of the English History. By Samuel Pegge, Esq. F.S.A. Author of the "*Curialia*" and of "*Anecdotes of the English Language*." 8vo. pp. 351. (Portrait.) Price 12s. London. 1818.

THIS posthumous volume concludes the series of *historical* works relative to the Royal Household, for which the Court in general, and the public in particular, are under so great and lasting obligations to Mr. Pegge and his venerable Editor. Three portions of the *Curialia* were published in the Author's lifetime ; Parts IV. and V. were published in 1806, by Mr. Nichols, whose hope and intention it was to proceed with the subsequent portions ; but alas ! a part of the original MS. remaining in his hands, together with nearly all the printed copies of the *Curialia*, were doomed to feed the flames of a most disastrous conflagration in 1808 ; an event which much as it might benefit the fortunate possessors of surviving copies of works thereby rendered of precious rareness, was a fatal circumstance for posterity. Several numbers of the Gentleman's Magazine were, we believe, entirely destroyed, and as above stated, a manuscript portion of Mr. Pegge's *Curialia* ! To judge of the irreparable nature of the loss last mentioned, our readers must calculate the probability, that the same peculiar and instinctive fondness for the specific sort of investigations, the same opportunities for pursuing them, the same motives of ingenuous gratitude, and the same talents for research, should again meet in some member of the Antiquarian body, ambitious of repairing the deficiency it has left in our historical literature, and of rivalling the fame of Mr. Pegge.

The whole work, had Mr. Pegge lived to complete his great design, was to have been entitled "*Hospitium Regis* ; or, a History of the Royal Household, and the several officers thereof, principally in the departments of the Lord Steward, the Lord Chamberlain, the Master of the Horse, and the Groom of the Stole. Collected and digested by Samuel Pegge, Esq. F.S.A." Into these investigations he was led, as he himself informs us, ' from a natural and kind of instinctive curiosity, and a desire of knowing what was the ancient state of the Court, to which,' he adds, ' I have the honour, by the favour of his Grace, William the late Duke of Devonshire, to compose a part.' How far was His Majesty from being aware, when he appointed his Grace Lord Chamberlain, that upon that royal appointment, depended the elevation of a gentleman to the station of one of the grooms of His Majesty's Privy Chamber, and Esquire of the King's Household, who was

to become, in consequence of a fortunate accident giving that direction to his talents, the investigator of the domestic annals of the Court, the historian of the Royal Household!

'The volume now submitted to the candour of the reader, is formed from the *wreck* of the original materials. The arranging of the several detached articles, and the revisal of them through the press, have afforded the Editor some amusement.'

And so, we frankly confess, the perusal has to us; and the good-natured reader, much as he may be disposed to smile at the nature of these antiquarian researches, and lightly as he may estimate the sum total of their result, will neither refuse his praise to the Author's industry, nor grudge the half hour which will suffice to put him in possession of the patient labour of years. We shall at least have no difficulty in filling up a few pages with matter for his entertainment.

Mr. Pegge, in his Introductory Section, passes a panegyric upon the Royal Household to which he had the honour to belong, which does credit to his feelings, though it is somewhat equivocally expressed.

'When we speak of the superior magnificence of our own Court, we may add, that no other makes so liberal appointments to its officers, *could* we know the Establishments of the rest.'

He goes on to state, that in France, in Poland, and at the Court of Turin, court-salaries are, or at least were, when he began to compile his *Curialia*, scarcely worth the having; and he adds, upon Dr. Burney's authority, that 'the Emperor of Germany has one very singular prerogative, very *inconvenient* to the inhabitants of Vienna, that of taking to himself the *first floor* of every house in the city (a few privileged places excepted) for the use of the officers of his court and army.' Most inconvenient indeed! and so would our most loyal citizens deem it, were the Prince Regent to claim the first floor of every house in Waterloo-place for instance, for the accommodation of his establishment. But we had no doubt before that, as Mr. Pegge represents, Great Britain is the best country in the world, and its court, if not the most magnificent, the most liberal in its appointments, and the most splendid in its retinue of pensioners, of any royal household in Christendom.

We were rather disappointed at finding that Mr. Pegge commences his researches so low down as the Conquest. But the household of King Alfred is not altogether passed over, so far as its economy is to be learned from *Ingulphus*. He, it seems, divided his attendants into three classes, who were appointed to wait by turns, monthly. This 'threefold shift of all domestic officers,' each of which were severally under the command of a *major-domo*, was adopted, as Sir John Spelman informs us in

his life of Alfred, in imitation of the royal wisdom of Solomon in preparing timber at Lebanon for the Temple.

'I should conjecture,' adds Sir John, 'that the King, for his more honourable attendance, took this course in point of royalty and state, there being (as it then stood with the state) very few men of quality *fit to stand before a king*, who by their fortunes or dependency, were not otherwise engaged; neither was there, in those times, any great assurance to be had of any man, unless he were one of such condition, whose service, when the King was fain to use one month in the quarter, it was necessary for the common-wealth that he should remit them the other two months unto their own occasions.'

In this mode of attendance, Alfred's household resembled the Gentlemen Pensioners of later times.

The rapacious Norman, although by the greatness of the ancient Crown-estate to which he acceded, and the feudal profits to which he was entitled, he was 'already one of the richest monarchs in Europe,' omitted no opportunity of extorting money from his subjects. '*Pro more suo, extorsit multum pecuniæ suis subditis ubicunque haberet aliquem pretextum, sive jure sive aliter*,' says the Saxon Chronicle. But then, adds Mr. Pegge, 'he supported *the dignity* of the crown with a *decent magnificence*.' In the reign of his successor, we first meet with mention of a *Gentleman of the Bed-Chamber*. The *Cubicularius* was, Mr. Pegge thinks, an inferior officer of the Bed-Chamber, founding his opinion upon the disrespectful and uncourtly language with which he is spoken of by William of Malmesbury. In these times, however, there were 'but few placemen.'

'The Court was chiefly composed of Ecclesiastics, Barons, Knights, and other Military Gentlemen, led by the hopes of preferment or promotion: and Lord Lyttleton says, William was always liberal to his soldiers and to the church.' 'Most of the offices now in being, seem to have been added from time to time, as luxury and refined necessity required, and in conformity to the pride and ostentatious spirit of the Prince who erected them.'

William Rufus was a fine dashing sort of a sovereign. 'In the magnificence of his court and buildings, he greatly exceeded any king of that age.' He soon dissipated the immense treasures bequeathed by his father, and not only alienated the Crown lands, but proceeded to seize on the holy property of the Church.

'He kept the see of Canterbury vacant four years, that he might take the profits to his own use; nay, he did the same by the Bishoprick of Lincoln, and all others that became void in his reign; and at the time of his death, he had in his hands the sees of Canterbury, Winchester, Salisbury, twelve rich abbeys, besides many other benefices of less consideration: so little regard has ever been paid to things *sacred* by arbitrary kings!'

His extortion and rapacity, indeed, knew no bounds of honour or decency, and had he lived much longer, his expenses must have undone him. 'Even if his temper,' says our Author, had 'not been despotic, his *necessities* would have made him a tyrant.' In all these exactions, Ranulph, Bishop of Durham, acted as his prime minister and father confessor; as abandoned a fellow as Rome ever bred.

The Royal Household did not fail to share in the plunder and to emulate the profligacy of the sovereign. The effeminacy and vice which disgraced the Court of William Rufus, are strongly depicted by William of Malmesbury. The grievance, notwithstanding the severe edicts of his successor, was far from being redressed in the next reign. In Henry's *progresses*, the royal attendants 'plundered every thing that came in their way, so 'that the country was laid waste wherever the king travelled,' and the chastity of women was abused without restraint. The country people, when they heard of the king's approach, had no resource but to leave their houses and betake themselves to the woods. In this reign, we meet with the offices of *Camerarius*, or High Treasurer, *Dispensatores* (Gentlemen of the Buttery) *Cubicularii*, before mentioned, and *Pincernæ* or Butlers.

In the former part of Stephen's reign, the magnificence of his Court exceeded that of his predecessors.

'He held his court at Easter, in the first year of his reign, at London, which was the most splendid, in every respect, that had yet been seen in England. "*Quâ nunquam fuerat splendidior in Angliâ multitudine, magnitudine, auro, argento, gemmis, vestibus, omnimodâ dapilitate.*" [Henry of Huntingdon].'

But the commotions of the reign soon put a stop to the meetings of the Court, and defaced the royal magnificence.

The succeeding reign exhibits some attempts at praise-worthy retrenchments. Henry's own table was frugal, and his diet plain, and in his dress, he affected the utmost simplicity. He lived on terms of familiar intimacy with his Courtiers, and appears to have been a jocular, good-humoured sort of a personage; but how in other respects his Court fared, does not appear upon record.

The reign of Richard I. was wholly occupied with the Crusade. In the eleventh year of the fourth Henry, 'a certain portion of 'the customs in the several ports, of subsidies in several ports, 'of the issues of the Hamper [now the Hanaper] and of the 'profers [sic] of escheators and sheriffs, were, by the King's 'letters patent, set apart for the expenses of the Household.' The *Liber Niger Domûs Regis Angliæ* (Edward IV.), preserved in the British Museum, presents to us a long list of officers forming, in the year 1478, his Majesty's household. Mr. Pegge has given us some amusing extracts from this ancient

record, in which the qualifications, dues, and prerogatives of the several functionaries, are minutely specified. Among these, honourable mention is made of 'a Barber for the King's most 'high and dread person.' The 'Squires of Household' seem to have been persons of no small consequence in the royal establishment. They were to be forty in number, 'or more if it please 'the King, by the advice of his High Council; to be chosen 'men of their profession, worship, and wisdom; also to be of 'sundry shires, by whom it may be known the disposition of the 'countries.' Twenty of them were to be in continual attendance upon the King's Person, 'in riding and going at all times, 'and to help serve his table from the Surveying Board, and from 'other places, as the Assewar will assign.'

'When any of them is present in Court, he is allowed for daily wages, in the checque roll, seven pence halfpenny, and clothing winter and summer; or else forty shillings. It hath ever been in special charge to Squires in this Court, to wear the King's Livery customably, for the more glory, and in worship of this honourable Household: and every of them to have in to this Court an honest servant; and sufficient livery in the towns or countries for their horses, and other servants, by the herberger. These Squires of Household, of old, be accustomed, winter and summer, in afternoons and in evenings, to draw to Lord's chambers within Court, there to keep honest company, after their cunning, in talking of chronicles of kings, and of other policies, or in piping or harping, songings, or other acts marriables; to help to occupy the Court, and accompany strangers, till the time require of departing.'

Besides thirteen minstrels, 'whereof one is Verger,' there was 'A Wayte that nightly from Michaelmas till Shere-Thursday (Maundy Thursday) pipeth the watch within this Court *four* times, and in summer nights *three* times.—So much for the royal household of King Edward, with whom our history abruptly terminates.

Among the miscellaneous articles which compose the rest of the volume, there is an amusing dissertation, "On the Virtues of the Royal Touch." Mr. Pegge rather goes out of his way, however, when in proof that the Tudors laid claim to the gift of Healing, he brings in Edward the Sixth, as interceding with the Almighty for the life of his tutor, Sir John Cheke, and expressing his confidence that God had heard his prayers, and granted his request. This striking anecdote is recorded by Fuller. That Cheke 'survived to disgrace the Protestant religion by his 'revolt,' is a painful reflection, but one wholly irrelevant, except as it may serve to shew the wisdom of abstaining in our prayers to Heaven from the language of unconditional desire, in reference to the lives of the most valuable and beloved individuals.

The piety of the young King would not have permitted him

to countenance the gross delusion of the Royal Touch. The piety of Charles the First, however, was of a different character, and this, together with his 'jealousy of every prerogative right, 'Divine and human,' *could not fail*, according to our Author, to lead him to exercise this preternatural endowment, of the success of which, in hundreds of instances, his Serjeant Surgeon, Richard Wiseman, declared himself to have been an *eye-witness*! Accordingly, three royal proclamations were successively issued, in the years 1621, 1626, and 1628, by which were regulated the manner and the time that persons were to be admitted to the Royal Touch. A piece of gold given to the patient, was, in general, indispensable in order to the cure, but when King Charles was a prisoner at Hampton Court, having perhaps, says Mr. Pegge, no gold to spare, he in several instances used silver, which answered the purpose quite as well, except where the patient 'wanted faith.' Some of the blood of 'the Blessed Martyr,' preserved on a piece of linen, 'was found to have the same effect as the Touch, or his prayers, when he was living.'

Cromwell was not a legitimate monarch; he had no claim, therefore, to this prerogative of royalty. The inconvenience which the nation suffered on this account, during the interregnum, was, however, as much as possible, repaired by Charles II., who, in January 1683, issued a proclamation, which was ordered to be published in every parish throughout the kingdom, duly setting forth His Majesty's gracious and pious disposition and willingness to relieve the distresses and necessities of his good subjects, in the way that by the grace and blessing of God, the King and Queens of this realm had for many ages had the happiness to do; as also his own individual good success in the specific matter of the sacred touch; and proceeding to regulate the time and manner of application. A frontispiece to a curious old work by John Browne, Sworn Chirurgeon in ordinary to the King's most excellent majesty, represents Charles II. on the throne, surrounded by his court, touching for the Evil.

"The King gives freely," says Mr. Browne, "not calling the Angels to witness, nor sinking so low as others do, to perform the same by black Art, or Inchantment. He does it with a pure heart, in the presence of the Almighty, who knows all things, without superstition, curing all that approach his Royal Touch. And this I may frankly presume to aver, that never any of his predecessors have exercised it more, or more willingly or freely, whose wonderful effects, and certainty of cure, we must and shall ever acknowledge."

From accounts kept by officers of the Chapel Royal, it appears that in the twenty-three years from 1660 to 1682 inclusive, upwards 92,167 persons were touched for the Evil by his sacred majesty. Two hundred persons were touched by Queen

Anne on the 30th of March, 1714, among whom was Dr. Johnson. This was the last royal performance of the kind in this kingdom. The House of Hanover wisely declined this part of the prerogative in favour of the exiled Stuarts. Louis XVIth kept up the farce in France so late as 1775.

In an Appendix are given at length, "The Ceremonies for the Healing of them that be diseased with the King's Evil, as they were practised in the time of King Henry VII." 'Published by command of King Charles II; and printed by Henry Hills, Printer to the King's most excellent majesty for his Household and Chapel, 1686.' As nearly the whole service is in Latin, we must not tantalize our plain English readers with an extract from this curious relic of superstition. An English service is added from a folio Prayer-book, printed in 1710, much to the same effect, except, that as in the case of the remission of sins by the Priest, a saving clause is inserted, to the intent that the subjects of the performance may not attribute to the administrator the inherent power of an efficient. The Rubrick directs, that 'at the Healing,' after the Gospel (Mark xvi, 14, &c.) and the Pater noster,

'Then shall the infirm persons, one by one, be presented to the Queen upon their knees; and, as every one is presented, and while the Queen is laying her hands upon them and putting the gold about their necks, the chaplain that officiates, turning himself to her Majesty, shall say these words following: God give a blessing to this work; and grant that *these* sick persons, on whom the Queen lays her hands, may recover, through Jesus Christ our Lord.'

It is observable, however, that no thanksgiving is offered, after the performance, similar to that which announces, in the office for Infant Baptism, the *ex opere operatum* regeneration.

Appendix No. III. contains the equally curious 'Ceremonies of Blessing Cramp Rings on Good Friday, used by the Catholic Kings of England.'

Such is the nature of Mr. Pegge's researches, and who shall say that the time which they occupied was unwisely or uselessly employed? No one but an antiquary, indeed, is competent fully to enter into the zest and pleasure attending such pursuits, a pleasure, however, connected with principles deeply seated in our nature. Whosoever has at dusk trod the chambers and explored the closets of a house that had been long tenantless, the scattered fragments of furniture, or armour, or dust-enshrined papers, that met his eye, testifying of the long since dead, who once felt and acted there; whosoever has invaded the mysteries of some subterranean cavern, and borne away with complacency, a mere flint or pebble as a memorial of his adventure; whosoever has felt the appropriate glow of elevation at taking his momentary seat in the chair of kings, or has been

conscious of gazing with interest on some antique article of dress, some buckle, or ruff, or slipper of the good old time; or finally, whosoever, has experienced the charm which Time, by his glamour, can impart even to a file of old newspapers, will not be disposed to put a contemptuous estimate on labours which have served to recover from oblivion even such memorials of the past as these. How many interesting historical details have been irrecoverably lost, for want of some *Pegge* to hang them on!

Art. XI. *Asiatic Researches*; or, Transactions of the Society instituted in Bengal for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Volume the Twelfth. 8vo. 18s. London, 1818.

THE researches of the Asiatic Society of Bengal, have put us into possession of a great variety of valuable details concerning the antiquities, literature, and sciences of the East. The matter which they have contained, has not, indeed, always been of general interest, nor very specific or satisfactory in its information; and a severer judgement in the choice of materials, would have both lessened the bulk, and increased the worth of this somewhat too copious collection. We are, however, less disposed to cavil at defects, perhaps, under all the circumstances, unavoidable, than to acknowledge our obligation to a society, whose labours and whose liberal communications have conveyed to us a mass of knowledge, which, but for them, would have been lost to European acquisition. The present volume contains, we think, a more unbroken series of important papers than most of the preceding portions; but since a minute analysis of its contents would occupy a much larger allotment of space than we can conveniently assign to it, we shall advert, somewhat cursorily, to one part of its contents, while we give a somewhat more extended description of those papers which seem to be of a less restricted interest.

The first and eighth articles consist of distinct statements of the further operations carried on by Major Lambton, for the purpose of correcting and fixing the geography of Hindustan. The earliest intimation of the Major's plans, occurred, as we find on reference, in the seventh volume of the Society's Transactions, which contains an account of the method proposed, and partially pursued, for the extension of a trigonometrical survey across the peninsula of India. At that time, however, he was but imperfectly furnished with the necessary instruments, and his communication is mainly occupied with preliminary explanations and calculations, including a table comprising the particulars of the determination of a Base line near Bangalore. In the succeeding volume of the Researches, appeared a paper of greater length and more satisfactory results, containing a series of

minute calculations and careful measurements, undertaken and carried on with 'a most complete apparatus,' and on ground better suited to the Major's views. The base line was measured on an unbroken flat of nearly eight miles, north and south, at no great distance from Fort St. George, and triangles were extended from this base, along the Coromandel coast, down to Cuddalore. The greatest possible precautions were taken against even trivial error, and the evidences of patient and skillful labour, afforded by this paper, and by subsequent statements, are of the most admirable kind. The utmost care was used to determine the stations permanently, by enclosing the pickets which marked them, in structures of masonry, while the precise point was minutely ascertained by the intersection of fine silken threads, and by the coincidence of the plummet with the centre of the inclosed picket. In the tenth volume was inserted a yet more gratifying detail of extensive operations carried across the peninsula, over the lofty ranges of the Eastern and Western Ghauts, through an extent of more than three hundred and sixty miles, on the parallel of the mean latitude between Madras and Mangalore. This important and laborious work, Major Lambton describes himself as having been enabled to accomplish successfully by the unrestricted liberality of the supreme and local governments. It is pleasant to meet with an instance of prompt and unsuspecting assistance afforded by a native prince, the Coorg rajah, 'to whose liberal aid he was indebted for the successful means he had of carrying the triangles over the stupendous' summits of the Western Ghauts. In the present volume, we have the continuance of these trigonometrical measurements, carried on with admirable zeal, skill, and perseverance, and ranging from Gooty to Cape Comorin. Besides this, an additional series has been extended from Tranquebar and Negapatam, to Panyany and Calicut, and we learn that it is intended to pursue these operations through the Dekkan up to the northern confines of the territories of the Nizam, beyond the latitude of twenty degrees. The Major adds, that the base near Gooty had been the foundation of triangles, connecting Masulipatam with Goa, which were to be completed in 1813, and he expresses his confidence, that, at the termination of that year, the correct geographical position would be ascertained, of every place from Cape Comorin to Goa on the west, and to Masulipatam on the east, including all the interjacent space. His calculations relating to the measurement of the grand meridional arc, and his formulae for determining the figure and dimensions of the earth, are also stated in these papers, but for them we must refer to the book itself. The following striking piece of description occurs in the last communication.

'There are some remarkable facts with respect to the country to

the westward of *Bangalore*. After passing the range of hills, in which *Savendroog*, *Paughur*, and several other stations are situated, the country has a sudden descent, and continues low considerably to the westward of *Seringapatam*, where it begins again to rise towards the mountains called the Western Ghauts, which are, in general, from two to three thousand feet higher than those which form the Eastern Ghauts. *Seringapatam*, therefore, and all the country north and north-easterly towards the ceded districts, is a valley, upwards of a thousand feet below the table land round *Bangalore*, descending as we advance to the northward. The *Savendroog* range forms a kind of barrier to the east, but a more complete one is formed to the westward, by those stupendous mountains which form the Ghauts, a number of which are from five to six thousand feet above the sea. The countries of *Canara* and *Malabar* lie immediately below these Ghauts, and the sea is every where in sight. These countries are low, but broken, and much interspersed with back-water, rivers, and extensive ravines, shaded with forest and jungle, and filled with population; for the upland is barren, and it is in these ravines, and on the banks of the rivers, where all the inhabitants reside. In the month of February, the low country becomes excessively hot, and the vapour and exhalation so thick, that it is difficult to see to the distance of five miles. I have viewed this curious laboratory from the tops of some of the highest mountains, where I was scarcely able to bear the cold. The heat increasing during the months of March and April, a prodigious quantity of this moisture is collected, which remains day and night in a floating state, sometimes ascending nearly to the height of the mountains, where it is checked or condensed by the cold; but immediately after descending, it is again rarefied, and becomes vapour before it can reach the earth; and in this state of floating perturbation it remains till the setting in of the western monsoon, when the whole is condensed into rain, some falling on the low country, some among the mountains, and what escapes is blown across the *Mysoor*, and immediately over this valley, which I have just mentioned. This account is foreign to my present purpose; but I trust I shall be pardoned for the digression, as it is a statement of facts relative to a part of the country, which has been a grave both to Europeans and natives, ever since the fall of *Seringapatam*.

The second article is, *On the Malayan nation, with a translation of its maritime institutions. By Thomas Raffles, Esq.* Sir Thomas Raffles is, certainly, an extraordinary man. Amid the anxieties and exertions of the very laborious offices which he has discharged with exemplary activity and talent, he has found leisure for extensive and well-conducted inquiries into the history, manners, arts, and literature of the different tribes among whom he has been resident. When Sir Thomas was only secretary to the government of Pulo Penang, Mr. Marsden, in his *History of Sumatra*, bore testimony to his 'intelligence and zeal in the pursuit of knowledge,' and expressed 'the strongest hope of his becoming an ornament to oriental literature.' This hope has since been amply realised: the essay before us,

though brief and incomplete, is at once the result of great and well applied labour and knowledge, and the pledge of future and unrelaxed research. It had been affirmed by Mr. Marsden, in the valuable work just referred to, that the Rejangs and other tribes of Sumatra were destitute of any 'written criterion of the laws,' and consequently, governed by 'traditionary usage;' and this observation has been usually considered as extending itself to the whole of the Malayan Archipelago. Sir T. Raffles has, in the present essay, stated more clearly the distinction between the aborigines of this extensive group, and the Malays, who, excepting in one instance, are never found in the interior of the islands, but invariably on the sea-coast. We are not, however, quite satisfied with Sir Thomas's statement, that the Malays 'seem to have occupied a country previously unappropriated, for if we except an inconsiderable race of *Caffries*, 'who are occasionally found near the mountains, and a few tribes 'of the *Orang benua*, there does not exist a vestige of a nation 'anterior to the *Malays* in the whole peninsula.' The exception seems to us to mar the whole of the inference; for it does not appear, at least from Sir T. Raffles's shewing, but that these are the remains of nations once powerful, numerous, and widely spread. It was the opinion of Mr. Marsden, that the Menangkabaw nation, now inconsiderable, and limited to a small territory in the centre of Sumatra, originally possessed the whole island, and after successfully invading the Malayan peninsula, drove before them the indigenous inhabitants into the mountains, where, thinned by misery and the sword, they were compelled to linger out their wretched and precarious existence. It is a corroboration of this hypothesis, that the Sumatran state of Menangkabaw, small and powerless as it is, is still looked up to with reverence by the Malays in general; and that the 'Rajah and 'officers' of a considerable Malay tribe, inland of Malacca, never consider their 'authority and appointments' complete, until they have received 'written commissions' from the same weak, though venerated state. The Malays themselves are said by Sir Thomas, as quoted by Mr. Marsden, to 'affirm without hesitation, 'that they all came originally' from *Pulo Percha* (Sumatra). Dissatisfied with the little knowledge possessed by Europeans respecting the institutions of the different Malay states, Governor Raffles has exerted himself very effectually to obtain illustrative materials, and appears to have succeeded in collecting, besides Malay manuscripts of every description, copies of the *Undang Undang Malayu*,

'Which, with the various collections of *Addat*, or immemorial customs, and what may be usefully extracted from the *Sejarah Malayu* and *Akal Malayu*, or annals and traditions of the *Malaya*, comprize what may be termed the whole body of the Malay laws, customs,

and usages, as far as they can be considered as original, under the heads of government, property, slavery, inheritance, and commerce.'

In this paper, Sir T. Raffles has confined himself to a sketch of the maritime code of the Malays, which, in a more complete and corrected form, he expresses his intention of publishing as part of a general digest of the Malay laws. The regulations are minute, and, with some exceptions, judicious; the relative privileges and duties of the different descriptions of persons navigating the *Prahus*, are distinctly defined; and in certain cases, the Captain is entrusted with the power of life and death. Beside this 'sketch,' he has inserted two interesting translations from *Malayu* manuscripts, the first relating to the Sumatran invasion of the peninsula, which we have already adverted to, and the second, describing the artifices by which the Portuguese gained possession of Malacca, and the means by which they were afterwards expelled. We ought not to omit stating, that Sir Thomas gives it as his opinion, that the Malays are a mixed race, and that they had no 'separate and distinct' national existence before the 'arrival of the Arabians in the eastern seas.' He supposes them to 'have been gradually formed' as a nation, and 'separated from their original stock by the admixture of 'Arabian blood, and the introduction of the *Arabic* language 'and *Moslem* religion.'

No. 3, is a brief but able essay on *the early History of Algebra*, by Edward Strachey, Esq. written chiefly with a view to ascertain whether that science be of Greek or Indian origin. Mr. S. favours the latter hypothesis, and appears to believe that Diophantus, the only Greek writer upon the subject, was indebted, for the elements, at least, of his knowledge, to communications obtained from India through Alexandria. In support of this opinion he refers to Bombelli, who affirmed in 1579, that he had translated part of Diophantus, and that he found him frequently adverting to Indian authors. To the objection, that no such references now appear in the published works of that scientific Greek, it is replied, that Bombelli used a particular MS., then, and perhaps still, in the library of the Vatican; and that the correctness of his citations cannot be fairly questioned, until their absence from that MS. be ascertained. In his illustrations of Hindoo science, Mr. Strachey communicates a satisfactory analysis of the *Khulasat-ul-Hisab*, considered by the natives of Hindustan as the best treatise on Algebra now extant. From another Algebraic work, the *Bija Ganita*, of high reputation in the east, we shall extract Mr. Strachey's comparative estimate of that treatise, and of the work of Diophantus.

'The *Bija Ganita* will be found to differ much from Diophantus's work. It contains a great deal of knowledge which the Greeks had

not; such as the use of an indefinite number of unknown quantities, and the use of arbitrary marks to express them; a good arithmetic of surds; a perfect theory of indeterminate problems of the first degree; a very extensive and general knowledge of those of the second degree; a knowledge of quadratic equations, &c. The arrangement and manner of the two works will be found as essentially different as their substance. The one constitutes a body of science, which the other does not. The *Bija Ganita* is well digested and well connected, and is full of general rules which suppose great learning; the rules are illustrated by examples, and the solutions are performed with skill. Diophantus, though not entirely without method, gives very few general propositions, and is chiefly remarkable for the ability with which he makes assumptions in view to the solution of his questions. The former teaches Algebra as a science, by treating it systematically; the latter sharpens the wit by solving a variety of abstruse and complicated problems in an ingenious manner. The author of the *Bija Ganita* goes deeper into his subject, and treats it more methodically, though not more acutely, than Diophantus. The former has every characteristic of an assiduous and learned compiler; the latter of a man of genius in the infancy of science.'

Prefixed to the fourth Article, we felt gratification at seeing the name of the venerable Dr. Carey. This paper, though short, contains a curious description, communicated by Felix Carey, of *the funeral ceremonies of a Burman Priest*. The Doctor appears to think that the manner in which different nations dispose of their dead, has 'in most instances,' reference to their opinions concerning a future state. Partially, this may be correct; but we are disposed to attribute at least an equal influence to circumstances, which, in common parlance, are purely accidental. Those nations, writes Dr. C.

'who believe in the doctrine of the resurrection, practise inhumation. The *Hindoos* and other nations who believe the doctrine of the Metempsychosis, and consider fire as the element which purifies all things, usually burn their dead, with a variety of ceremonies suited to those religious notions which are peculiar to the different sects. The inhabitants of *Thibet*, differing from most other nations, either totally neglect the bodies of their dead, or treat them in a manner which to us appears highly barbarous. The *Burmans* burn their dead like the *Hindoos*, though with a great difference in the method, and the attendant ceremonies. With them, the wood of the coffin, (which is made larger and stronger than with us) is nearly all the fuel used to consume the bodies of the common people. The priests, or *Poongees*, are, like them, burnt by the wood of their own coffins; but the fire is communicated by means of rockets.'

In the instance of the individual whose funeral ceremonies are here described, it appears, that after undergoing the process of embalming, and having been kept in that state for about two years, preparations were made for burning the body. Rockets of an enormous size, and colossal figures of various animals,

were constructed by the inhabitants of the different streets, and when the whole was in perfect readiness, these images were paraded on carriages round the town. All the inhabitants of the town and its neighbourhood, male and female, were summoned to attend, and while the pageant moved forward, the females, even of the higher ranks, were compelled, by an order from the viceroy, to dance and sing; they were followed by the men 'in like manner, singing, clapping their hands, and dancing.' On the following day, the corpse, which, on a carriage framed for the purpose, had been the principal object in the procession, was drawn into an extensive valley, where four cables were fastened to the axle tree, 'two each way; these were held by 'the people, who every now and then uttered a loud shout, and 'pulled both ways at the same time.' The first trial was decided by the breaking of one of the cables; a second terminated in the same way, and to the advantage of the same party; in a third contest, neither party gained the victory. During these strange ceremonies, an interval had been filled up with the exhibition of fire-works, and the discharge of the large rockets, some of which were 'from seven to eight feet in length, and 'from three to four in circumference, made of strong timber, 'and secured by iron hoops and rattan lashings.' By one of these a boy was killed, and three or four persons injured. On the last day,

'The corpse was burnt in a temporary house, erected for that purpose, in the shape of a *Kuim*, with a stage in it upon which the coffin was set to be burnt. This was performed with small rockets, fixed upon ropes with rings of rattan, so as to slide along them from the top of a hill, to the coffin, which was placed on the top of another hill. The rockets, being discharged, slid along the ropes, over the intermediate valley, to the coffin, which was set on fire by them, and with its contents, quickly consumed.'

Article 5. *An account of observations taken at the Observatory near Fort St. George, in the East Indies, for determining the obliquity of the Ecliptic, in the months of December, 1809, June and December, 1810.* By Captain John Warren. Though creditable to the skill and diligence of its writer, this paper, consisting chiefly of figures and results of calculation, contains little that is interesting to readers in general.

Article 6. *On the notions of the Hindu Astronomers, concerning the Precession of the Equinoxes and Motions of the Planets.* By H. T. Colebrooke, Esq. The author of this essay is well known to the literary world, as one of the most acute, laborious, and successful inquirers into Asiatic literature and science; and this learned and comprehensive dissertation displays an extensive acquaintance with the points which it

professes to discuss. As from its peculiar character it is not easy to abridge, we shall give part of Mr. C.'s general inference in his own words.

'We may then safely conclude, that on the subject of the precession of the equinoxes, the *Hindus* had a theory, which, though erroneous, was their own; and which, at a subsequent time, found advocates among the astronomers of the west. That they had a knowledge of the true doctrine of an uniform motion in antecedentia, at least seven hundred years ago, when the astronomers of Europe also were divided on the question. That they had approximated to the true rate of that motion much nearer than *PTOLEMY*, before the Arabian astronomers, and as near the truth as these have ever done since.'

In a subsequent passage, we find the following amusing account of the 'Indian theory of Astronomy.'

'The *Hindus*, as is well known, place the earth in the centre of the world, and make the Sun and Moon, and minor Planets, revolve round it, apparently in concentric orbits, with unequal or irregular motion. For a physical explanation of the phenomena, they imagine the planets driven by currents of air along their respective orbits (besides one great vortex carrying stars and planets, with prodigious velocity, round the earth, in the compass of a day). The winds or currents impelling the several planets, communicate to them velocities, by which their motion should be equal, and in the plane of the ecliptic; but the planets are drawn from this course by certain controlling powers, situated at the apogees, conjunctions, and nodes. These powers are clothed by *Hindu* imaginations, with celestial bodies invisible to human sight, and furnished with hands and reins by which they draw the planets from their direct path and uniform progress. The being at the apogee, for instance, constantly attracts the planet towards itself (alternately, however) with the right and left hands. The deity of the node diverts the planet, first to one side, then to the other, from the ecliptic. And, lastly, the deity at the conjunction, causes the planet to be one while stationary, another while retrograde, and to move at different times, with velocity accelerated or retarded. These fancied beings are considered as invisible planets; the nodes and apogees having a motion of their own in the ecliptic. This whimsical system, more worthy of the mythologist than of the astronomer, is gravely set forth in the *Surya-siddhanta*; and even *BHASCARA* gives into it, though not without indications of reluctant acquiescence; for he has not noticed it in his text, and only briefly in his notes.'

Article 7. *On the height of the Himalayah mountains.* By H. T. Colebrooke, Esq. In the eleventh volume of the Researches, Mr. C. in his essay on the sources of the Ganges, had placed some of the great features of Indian Geography in an aspect entirely new; and among other points adverted to, had quoted and supported the opinion of Lieut. Webb in favour of the extraordinary height of the mighty range of the

Himalayah. In that paper, we find Mr. Colebrooke expressing his conviction, that 'without supposing the *Himalayah* to exceed the *Andes*, there is still room to argue, that an extensive range of mountains, which rears, high above the line of perpetual snow, in an almost tropical latitude, an uninterrupted chain of lofty peaks, is neither surpassed nor rivalled by any other chain of mountains but the *Cordilleras* of the *Andes*.' In the present volume, Mr. C. resumes his important inquiry, and having furnished himself with further materials and more correct and extensive observations, he feels himself authorized to 'an unreserved declaration of the opinion, that the *Himalayah* is the loftiest range of Alpine mountains which has yet been noticed; its most elevated peaks greatly exceeding the highest of the *Andes*.' Part of the evidence which is brought forward in illustration and support of this extraordinary position, is certainly liable to reduction, but taken altogether, the facts and observations which he has collected, go very far, as we think, to the establishment of his opinion, with some little deduction as to the full extent of the attributed heights. Our readers will not be astonished at this expression of hesitation, when we apprize them of the stupendous altitude assigned to these towering summits. Chimborazo, the monarch of the *Andes*, and the highest mountain previously discovered, is short of 21,000 feet above the level of the sea; while Dholagir, the loftiest of the Indian range, is here stated to be nearly 27,000 feet above the same plane. To various other peaks in this majestic range a scarcely inferior height is ascribed. The authorities for these calculations, are of a very respectable kind, and supported by documents obtained from men of talent, enterprise, and science; but there were some circumstances of uncertainty connected with part at least of the observations, which it will require further and more advantageous opportunities wholly to remove. Appended to this essay is a kind of supplement to a paper contained in a previous volume of the *Researches*; we merely mention it in this place, as we shall have occasion to refer to it in another part of this article.

The eighth communication we have before referred to. The ninth contains the translation of a *Sanscrit Inscription on a stone found in Bundelchund*, by Lieut. W. Price. This inscription, of which the original is also printed, relates to a race of *Rajas* who are represented as successively endowed with every virtue under the sun; and certainly, for any thing we know to the contrary, the representation may be perfectly correct. But their ministers, moreover, are affirmed to have been of the same happy moral structure, only inferior to the high standard of their incomparable masters; neither can we contradict this assertion, and reasoning from analogy, we think it quite as likely to be true as the former.

We are now come to the most interesting, and in some respects, the most valuable article in this volume; Mr. Moorcroft's journey to *Lake Manasarovara in Undes, a province of little Tibet*. This journey was 'undertaken from motives of public zeal, to open to Great Britain means of obtaining the materials of the finest woollen fabric,' the hair of the shawl goat, and Mr. Moorcroft is stated to have succeeded in this object, though it does not appear whether the climate and pasturage of British India be suited or not to the habits of the animal. But in addition to this 'primary' intention, he has been enabled to throw great light on some important points of Indian geography. The geography of Upper India has been, till within a very few years, exceedingly obscure and erroneous; in particular, the trending of the 'Himalayah,' and the origin and the course of the Ganges, have been the subjects of great uncertainty, and gross misrepresentation. Down to the first publication of Major Rennell, the maps of this part of Hindostan have been copied from D'Anville, whose materials were chiefly derived from the map and details of a journey performed, at the command of the Chinese monarch Kanghi, by two Lamas, who had been studying geometry and arithmetic in one of the colleges of China. These envoys seem to have been very imperfectly qualified for their mission; their scientific attainments were probably very small, and their spirit of enterprise much on a par with their other capabilities. They were, it is true, prevented by an invasion of the Eluths, and by imminent personal hazard, from accomplishing the main object of their journey, but they do not appear to have been assiduous in their endeavours to accomplish that which was really within their power; they even neglected to ascertain the latitude of the temple which was the limit of their travels. They were not, however, deficient in that kind of industry which consists in picking up gossiping information, and they carried home an abundance of materials for the construction of a chart so grossly erroneous, that the inferences from it, even with the corrections of the shrewd and scientific D'Anville, and his successor, *passibus equis*, Rennell, have misled inquirers, and made the maps of that quarter mere patches of blundering guess-work, until nearly the present day. Anquetil du Perron was the first to pronounce the work of the Lamas unworthy of credit; but he was, in his turn, misled by relying too much on the imperfect observations of the Jesuit Tieffenthaler. Major Rennell made many valuable corrections and additions to the preceding maps, but his information did not enable him to adjust and ascertain the different positions of the more important points. In Arrowsmith's six sheet map of India, published in 1804, of excellent execution, upon which we have hitherto relied implicitly, (and which, we should remark, is the

only large one to which we can immediately refer,) all these regions are represented in the most erroneous manner, though much additional information is grafted on the stock of Rennell. There appears to have been a complete confusion of four great rivers, the Indus, the Setleje, the Yamuna (Jumna) and the Ganges. In his map of Asia, the Indus is carried by Arrowsmith beyond the 40th degree of latitude; and the sources of the Setleje and the Yamuna, are placed between the 34th and 35th degrees. With respect to the Ganges, a much wider range of confusion has been taken; nearly a degree above the celebrated point of Gangowtri, the river is represented as dividing into two considerable branches, the northernmost running up till it takes a westerly course, and passing by the city of Leh or Ladack on the 35th parallel of latitude; the southern stream, the Ganga of the Hindoos, turns off abruptly, meanders above and below the 34th, and finally leads us up to its source in the lake Maparmah, or Mansahrur near the 34th degree of latitude, and between the 81 and 82 degrees of longitude. It is too formidable a task, to attempt the description of the strange distortions of geographical surface necessary to the adjustment of these incredible errors, to the ascertained position of known places; but we shall state, for the information of our readers, the general facts as now established by the observations of Captain Raper (11th vol. *Researches*) and of Mr. Moorcroft. The imaginary course of the Ganges seems to have been made up, partly of its own current, and partly of the streams of the Indus and the Setleje; its real sources, as appears now to be satisfactorily ascertained, lie in the southern face of the Himalayah, and nearly on the 31st parallel, a little above which lies Gangowtri, not on the 33d, as represented by Arrowsmith. It seems also to be sufficiently established, that the supposed southern branch of the Ganges, above Gangowtri, is in reality the Setleje, originating in the lake Rawan-Hrad, lying nearly on the 31° of lat. and the 81° long. a little to the west of the celebrated Mapang or Manasarovara lake, and between the northern face of the Himalayah, and the southern aspect of Mount Cailas, the accredited residence of the Hindoo god Mahadeva, who is said to prefer so cold and bleak a residence, in consequence of a feverish habit, the effect of a dose of poison. And it should also appear that the northern and extreme branch of the supposed Ganges, is really the main or north eastern branch of the Indus. When all these points are cleared up, should they be established by a somewhat more direct evidence, it will be found that the mighty streams which we have mentioned, with the addition of the Sarayu (Sarju) of the Brahmaputra, have their origin within a very small distance of each other. We have been the more particular in pointing out these important discoveries, because they give an entirely

new face to this part of the map of India, and because a large proportion of the geographical delineations now before the public, retain the original errors; one now lies on our table, published since the date of the 11th Volume of the Society's Researches, in which many of these particulars were stated, and yet it contains a mere repetition of the errors of Arrowsmith in 1804. A map of India, on a manageable scale, with these additions and corrections, and with the ascertained positions of Major Lambton, would, we are persuaded, be generally acceptable; and we shall take this opportunity of expressing our regret, that the mere diagrams of the Major, and the meagre delineations of the important routes of Lieut. Webb and others, have not given place to detailed and well executed maps, in the volumes of the Asiatic Society.

In the year 1807, Lieut. Colonel Colebrooke, Surveyor General, had been deputed by the Bengal government, on a journey to discover the sources of the Ganges, and to ascertain other geographical *desiderata*, in connexion with this principal object. In consequence of ill-health, terminating in death, the task devolved on Lieut. Webb, who, accompanied by Capt. Raper, and Capt. Hearsay, set off from Haridwar on their road to Gangowtri, which they did not, however, succeed in reaching; but finding that the difficulties were accumulating, and the season advancing, despatched an intelligent native, provided with a compass, forward, while they turned back on their road to Srinagar. This first part of their journey had been hitherto on the Bagirathi river, one of the streams which, uniting above Haridwar, form in their confluence the proper Ganges. They were now preparing to trace the Alacananda branch, which they ascended until they lost all traces of the stream in impassable snow. We have gone back to the eleventh volume of the Researches for these particulars, and we now turn to the volume and the article which form our immediate subject. We should, however, premise, that the supplement to which we have before referred, contains the account given by the native *Moon-shee* despatched by Lieut. Webb, of his journey to and beyond Gangowtri. He appears to have traced the lessening stream of the Ganges, until it was unsafe to pursue the journey over the snow which occasionally covered the river. When he halted with his small party, all around wore the dress of eternal winter; the valley was surrounded by mountains, from which rolled the frequent avalanche; in front, was 'a steep mountain like a wall of rock, from an angle of which the Ganges appeared to come;' 'further progress seemed full of peril and terror,' and they determined to return. When Lieut. Webb and his party ascended the Alacananda, they left on their right the Dauli, in fact a more considerable stream than that which they preferred

to trace. In his way to the gorges of the Himalayah, Mr. Moorcroft's road lay up the course of the Dauli, and he begins his narrative from the point of its junction with the Vishnu-Ganga, below which it takes the name of the Alacananda. In company with Capt. Hearsay, Mr. M. set out from Joshi Math on the 26th of May. The early part of their road was difficult, and even dangerous; but the misery of the inhabitants was yet more appalling than the hazards of the road, for, at one place, 'a stout young man' offered himself as a slave for life, in return for more food, and at another, Mr. M. saw the money with which he had requited the services of a poor woman, wrested from her by the Zemindar of the village in which she lived. Part of the route was perilous in the extreme; at one point they were compelled to pass along a ledge on the face of a precipice, clinging with their hands to projecting points of the mountain.

'Mr. Hearsay and a large portion of the carriers went over the rock without accident; but at one point the courage of my *Khansaman* failed; for on missing footing with one leg, he shrieked violently, and sunk down almost senseless upon a point of stone, with one leg hanging down over the abyss, calling out that he was lost. Mr. Hearsay was at hand, and assisted him most opportunely, along with the Pandit. One woman carried four burdens at different times for her less courageous companions; and a bearer was also of some use, but at length became so alarmed as only to be capable of proceeding, by being steadied by an end of his turban being tied round his waist, and the other end secured by the young Pandit as he proceeded in front.'

On another occasion the old Pandit hesitated and retired, but at length collected courage enough to proceed, under circumstances of danger which chill the blood to read of. The 'cause of his fears' is described as 'formed by an angular piece of rock having slipped out of the ledge or cornice on which they were walking; and a piece of stone which just, and only just rested with both ends on the opposite edges of the gap, shewed a precipice of a depth sufficient to alarm the anxiety of a person who had not been much accustomed to the mountainous paths of this country.' In another part of this day's journey, Mr. Moorcroft himself was in great hazard.

'I much suspect that I had lost my road. In creeping along I certainly made a wrong choice, as I found myself at once upon the brink of a precipice, on the very angle of a rock which overhung it, and a slit in the stone shewed me my danger at the very moment I was about to place my hand upon a fragment which the weight would probably have dislodged, and carried me along with it; at this moment the recollection of the danger produces an involuntary shiver.....The ordinary road is not particularly difficult or dangerous; and all the risk of life which I have mentioned, inconvenience to the inhabitants of the country, and impediment to commerce, are

created for want of *Sangas* (temporary bridges) which might be made for 100 rupees; but the present government does nothing to ameliorate the state of the country, or to increase the happiness of its subjects in these districts.'

On the 4th of June, Mr. M. reached the village of Niti, which gives its name to the pass by which he intended to cross the Himalayah. At this place, he found that alarming reports had been circulated, and that strong suspicions had been awakened respecting the real objects of the party; their alleged character and wishes were discredited, and it was affirmed that the guise of merchants was only assumed as the mask of evil designs 'against the general welfare of the country.' At length, by dint of bribery and perseverance, they succeeded in getting forward, and passing through the Niti Ghati, reached Daba in the province of Undes, on the high land beyond the Himalayah. Here they were, of course, detained, and seem to have been examined rather closely, though the investigation terminated in the conviction of the governors that they were neither Europeans nor enemies, but Hindoo merchants and pilgrims, 'good men and true.' During their stay at this place, they visited a neighbouring temple, and after a number of whimsical ceremonies, were introduced to the Lama, or, as Mr. M. chuses to call him, 'the Bishop of the diocese,'—an appellation to which we, certainly, have no kind of objection. Their application for permission to go forward, could not be granted without authority from the military governor of the province, resident at Ghertope, from whom, after some days, an order came that the travellers should, in the first instance, be forwarded to head quarters for his own personal inspection. They reached Ghertope on the 17th of July, and were immediately led before the governor, who was soon perfectly satisfied, on the faith of a handsome present, that they were genuine Hindoos; this piece of simplicity or avarice, probably cost him the forfeiture of his life. After various negotiations relative to trade, and their supposed religious anxiety to reach the lake Manasarovara, they obtained permission to visit the latter; but no persuasion could induce the governor to relax from his determination that they should return by the road through Niti, thus frustrating their intention of opening a different route. We must, however, suppose, that Mr. M. bribed the Tatar high, to obtain from him the impolitic permission to convey away the shawl-wool-bearing animal from Undes to Hindostan. On his journey to the Lake, Mr. Moorcroft made some purchases of wool. He expresses his conviction that he has succeeded in opening 'a traffic which is likely to be extremely beneficial to the Honourable Company.' On one occasion, he met with an officer of government, who wore the symbols of free-masonry, and informed Mr. M. that they were the badges of a fraternity

to which he belonged. On the 6th of August, they halted on the bank of the lake Mapang or Manasarovara. Ill health, and the necessity of a speedy return, prevented Mr. M. from completing the circuit of the lake, but he ascertained, to his own satisfaction, that it did not give origin either to the Ganges, or to any of the large rivers which are reported to flow from it: in the rainy season, it probably loses its superfluous water by communication with the Rawan lake, said by Mr. Colebrooke, though left undecided by Mr. Moorcroft, to be the main source of the Satadru or Setleje river. A great part of the ground over which the adventurers passed in their return, afforded strong evidence of the presence of minerals; and they found, in various directions, hot springs, saline, calcareous, and sulphuric. On their return, it seems to have been ascertained, that they were Firinghis, or Europeans, but it did not produce any difference in their treatment, excepting the manifestation of an increased anxiety to get them out of the country. A private offer was made, of arming two thousand men, if a rallying point were afforded, in the cause of the Raja. The passage of the Ghati on their return, was difficult and disastrous, though it appears to us that Mr. Moorcroft was highly fortunate in escaping with a loss comparatively trifling. When they had reached the lower country, they found that their real characters had been ascertained, and that a thousand ridiculous reports had been circulated respecting them: the Gorchali government had taken the alarm, they were watched, soldiers were collected on their road, and at last, they most unaccountably suffered themselves to be taken by surprise and secured. Finally, after much trouble, and many vexatious embarrassments, an order was received from Napal, that they should be 'seen safe out of the country with all their effects, and 'that they should be treated with civility.'

There are four remaining articles, of which, as they are not of general interest, we shall only give the titles. 11. On the camphor tree of Sumatra. 12. Particulars of a boring near Calcutta, in search of spring water. 13. Statistical View of the Population of Burdwan. 14. Descriptions of Indian Plants.

ART. XII. SELECT LITERARY INFORMATION.

A new edition in 2 vols. 8vo. of Dr. Holland's *Travels in the Ionian Isles, Albania, Thessaly, and Greece*, is in the press.

A new edition of Mortimer's *Commercial Dictionary* is at press, revised and corrected to the present time.

Dr. Granville is preparing for the press, in 2 vols. 4to. *Memoirs of the present State of Science and Scientific Institutions in France*.

In the press, and shortly will be published, the *Life of William, Lord Russell*, with some account of the Times in which he lived. By Lord John Russell.

In the press, the second and concluding volume of Baynes's *Ovid's Epistles*.

Mr. W. B. Taylor is preparing an *Historical Account of the University of Dublin*, illustrated by engravings, in the same style as those of Oxford and Cambridge.

Mr. P. B. Shelley has in the press, *Rosalind and Helen*, a tale; with other Poems.

A translation of Abbe Guilles' Treatise on the Amusement and Instruction of the Blind, with engravings, is in the press.

Mr. Wm. Pybus, of Hull, will soon publish, the *Family Useful Companion*, containing a variety of domestic receipts.

Mr. Picquot, author of the *Universal Geography*, is printing a *Chronological Abridgment of the History of Modern Europe*, compiled from the best historians.

The fourth edition of Mr. Hutton's *History of Birmingham*, corrected and improved by his daughter, is in the press.

Just published, the *Delphin Classics*, with the *Variorum Notes*, entitled the *Regent's Edition*. No. I. January, 1819. P. Virgili Maronis Opera Omnia ex edd. Chr. G. Heyne, cum Variis lectionibus, Interpretatione, Notis Variorum, et Indice locupletissimo, accurate recensita. Curante et Imprimente A. J. Valpy.—The price is now raised to new subscribers, 19s. each part. On the 1st of April it will be raised to 20s. and on the 1st of June to 21s.; large paper double. Eight months will be allowed from the 6th of February to persons now abroad, and fifteen months for India. Subscribers always remain at the price they originally enter. Any original subscribers may change their small for large paper, on or before the 1st of April, at the first price.—Twelve numbers will be published in the year, each number containing 672 pages.

Mr. T. S. Peck-ton of the Chartered Gas Light and Coke Company's Establishment, Peter-street, Westminster, has in the press, a *Practical Treatise on Gas Light*; exhibiting, amongst other matter, an historical sketch of the rise and progress of the science, the theories of light, combustion, and formation of coal: describing the qualities of different species of that article, and the most approved apparatus and machinery now successfully employed for generating, collecting, and distributing coal gas for the purpose of lighting streets and houses, &c. &c. Illustrated with appropriate plates.

In the press, the *Baptists Self-convicted*, by the Rev. William Anderson, of Dunstable, in his remarks on the Editor of Calmet's Dictionary of the Holy Bible. By the Editor of Calmet.

Vol. XI. N.S.

Shortly will be published,—*Remarks on the Fore-knowledge of God*, suggested by passages in Dr. Adam Clarke's commentary on the New Testament. By Gill Timms.

Preparing for publication,—*An epitome of Scripture History*, or a brief Narrative of the principal facts and events recorded in the Old Testament, with observations. To which are added Historical Questions designed as exercises for young persons. By Joseph Ward. In one vol. 12mo.

A System of Divinity, in a series of Sermons. By the late Timothy Dwight, D.D. LL.D., president of Yale College, in Connecticut, with a life and portrait of the Author. Five vols. 8vo.

Four numbers have appeared of a new, cheap, periodical work, entitled the *British Magazine*, chiefly devoted to the interests of the Society for the Improvement of Prison Discipline, and the Reformation of Juvenile Offenders—the Society for diffusing Information on the subject of Capital Punishment—and the Society for the Promotion of Permanent and Universal Peace.

Mr. T. Yeates, late of All Soul's College, Oxford, and Author of the "Collation of an Indian copy of the Hebrew Pentateuch," "the Indian Church History," &c. &c. is now printing a *Syriac and English Grammar*, designed for the use of British Students. The work was originally composed at the request and under the inspection of the late Rev. Dr. Buchanan.

Sir Arthur Clark has nearly ready for publication, an *Essay on Warm, Cold, and Vapour Bathing*; with observations on Sea Bathing, &c.

Mr. Martin, of Liverpool, has in the press, a *View of the Intellectual Powers of Man*, with observations on their cultivation.

Charles Phillips, Esq. will soon publish, *Specimens of Irish Eloquence*, with biographical notices, and a preface.

Collections for a Topographical, Historical, and Descriptive Account of Boston and the Hundred of Skirbeck, in the county of Lincoln, by Mr. Pishey Thompson; will be published in royal octavo and royal quarto, in the course of the ensuing summer.

The second number of Mr. Bellamy's *New Translation of the Bible from the original Hebrew*, including the books of Exodus, Leviticus, and part of Numbers, will be published in the course of this month

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Preparing for the press, in one vol. 8vo. The Necessity and Duty of Separation from the Church of Rome, considered, in a series of Letters; in which the principles and Reasoning of the Rev. Mr. Wix's "Reflections" are particularly examined. By the Rev. H. C. O'Donnoghue, A.M.

J. S. Cotman of Yarmouth, who has engraved and published, Specimens of the Architectural Antiquities of Norfolk, the Sepulchral Brasses of Norfolk, and other works, has made great progress in a series of finished Etchings of the Ecclesiastical and Castellated Antiquities of Normandy, from drawings made by himself in the Summers of 1817 and 1818: the work will be published in four parts in folio, each containing 25 engravings with descriptions: the first part will shortly appear.

The Rev. William Pulling, M.A. F.L.S. late of Sidney Sussex Coll. Cambridge, has in the press, a volume of Sermons, with appropriate Prayers, translated from the Danish of Dr. Nicolay Edinger Balle, Court Chaplain and Regius Professor of Divinity at Copenhagen; whose reputation was so great in Denmark, that he was most liberally

patronized by his sovereign, Christian VII. the queen, and all the royal family, as well as by all the dignified characters in that kingdom. The translation is dedicated, by Permission, to the Hon. and Right Rev. the Lord Bishop of Exeter; and it has been honoured with the decided approbation of many of the clergy, &c. &c. of the highest rank. The doctrine of the Sermons is purely Lutheran, according to the established religion in Denmark, and the style is allowed to be extremely rhetorical, they will be published in April, in one vol. 8vo.

The Rev. John Lingard, who acquired much well-earned praise by a Treatise on "The Antiquities of the Anglo-Saxon Church," has just completed "A History of England, from the first Invasion by the Romans, to the Accession of Henry VIII." This work is in the press, and will be ready for publication in the spring. It will form three large volumes in 4to. and will throw much new light upon many important transactions in our national History.

Mr. Lingard's Continuation of this History, to the Revolution in 1688, is in a state of great forwardness.

Art. XIII. LIST OF WORKS RECENTLY PUBLISHED.

CLASSICAL LITERATURE.

ἩΡΩΔΙΑΝΟΥ ἙΠΙΜΕΤΡΙΣΜΟΣ Herodiani Partitiones. E codd. Parisinis edidit Jo. Fr. Boissonade. 8vo. 12s. boards.

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